UNITED CHURCH Herald

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PACIFIC SCHOOL
OF RELIGION

OCTOBER 9, 1958 VOL. 1 NO. 1

First Issue

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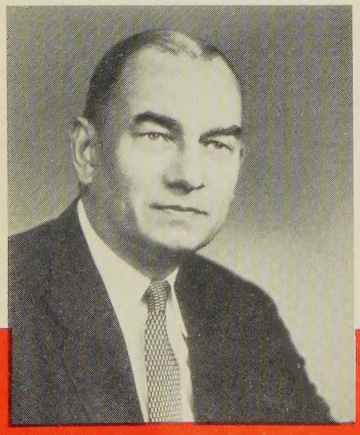
FROM THE CO-PRESIDENTS' VIEWPOINT

BY LATE spring plans for the *United Church Herald* had reached the point where it was agreed that the co-presidents of the United Church of Christ should each contribute in alternate issues a "column" of more or less personal nature.

There was precedent for this, it may be supposed, in that for some years the president of the Evangelical and Reformed Church had contributed such a column regularly to *The Messenger*. This feature had been introduced, not on the president's initiative, but at the suggestion of the Rev. Dr. Henry I. Stahr of Scituate, Massachusetts, retired after a notable presidency of Hood College.

Dr. Stahr knew that Dr. Wagner, during his pastorate of St. Peter's Evangelical and Reformed Church in Lancaster, Pennsylvania, had for sixteen years contributed a weekly column to one of the local newspapers. Dr. Stahr, a member of the Board of Business Management that published *The Messenger*, felt that a continuance of something similar in the church paper might have values for the church as a whole.

Perhaps it proved to be so, and perhaps there will be like values as each of the co-presidents takes turns in sharing with readers his observations as he moves about the United Church fellowship and his ideas of what may contribute to the enrichment of our common life.



"Sharing" is probably a most appropriate word.

For one thing, neither of the co-presidents labors under any illusion as to his place and function in the life of the United Church. They cherish no episcopal conceptions of their office. They know that they are "ministers to," "servants of," the whole fellowship—and rejoice in that knowledge. This concept obtained previously just as truly of the office of president of the Evangelical and Reformed Church as of the office of minister and secretary of the General Council of Congregational Christian churches.

Opportunities and responsibilities of their offices, both as co-presidents of the United Church and as chief executives respectively of the communions now moving toward completion of the processes of uniting, take these two officers into many widely scattered areas of the whole fellowship. Procedures, practices and traditions differ from one area to another. The two men will be in a good position to report to the whole fellowship significant observations they may make in each area visited.

Each will be a guest from time to time in churches or area gatherings of that constituency to which he is a newcomer. He will be able to interpret the minds and doings of people in one constituency to those in the other, and thus aid in deepening the understanding and acquaintanceship by which the common life of the uniting constituencies will be enriched.

Each in the very nature of his office will be enjoying illuminating contacts with representatives of other Christian communions and with the ecumenical movement of our times. Thus he ought to be able to transmit to our united fellowship significant developments and practices characterizing the life and work of our sister communions in "the whole Christian church throughout the world."

Each of the co-presidents—it is to be devoutly hoped—will have ideas of his own. They know that such ideas will carry no compulsion except the weight of whatever validity those ideas possess. They know also that in offering their ideas to the fellowship they speak only as members of that fellowship to other members. That is to say, in the essential Christian democracy of the United Church—as previously in the two constituencies now uniting—the most that can be averred of the co-presidents of the United Church and their associate general officers in the fellowship, as also of synod presidents and conference superintendents, is that each in his own area of responsibility is only *primus inter pares*—chief among equals.

Or, to put it another way, the utterances of the co-presidents in this column or elsewhere, like the testimony of every ordained and unordained member of the whole fellowship, will find their conditioning and constraint in one great basic fact of the community of the redeemed—that we are all "sinners saved by grace."

Space will be reserved in each issue of *United Church Herald* for the co-presidents of the United Church of Christ. It is understood, however, that they are under no obligation to prepare a column for every issue! Dr. Wagner, who initiates this feature, is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James E. Wagner

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VOL. 1 NO. 1 OCTOBER 9, 1958

COVER STORY: This special four-color cover on our first issue was designed by Frank Block Associates of St. Louis and was printed under the supervision of the Eden Publishing House in St. Louis.

The artist's symbolism will be apparent to our readers. Although the ship does bear a resemblance to the *Mayflower* which brought Congregationalism to these shores, the artist intended it to suggest a launching—that of the *United Church Herald*. We trust that the young St. Louis woman on the cover does represent the way in which the magazine will be received and read in the homes of the United Church of Christ.

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A united journal fo

The co-editors outline major purpose

AN EDITORIAL

Through more than a year the co-editors of *United Church Herald*—meeting from time to time with the members of the Joint Publication Committee—have discussed guiding principles and comprehensive ideas by which the course of this new journal may be charted and by adherence to which the nature and form of its message may be more or less consistently defined.

Few publications lacking a principle and idea of this character are able to attain ends which warrant either their existence or their readers' attention. They become victims of editorial stodginess and/or typographical senility.

Common Enterprise

Under the suasion of such ruling principles and ideas, clearly envisaged both in editorial outlook and general format, *United Church Herald* (it is our confidence) will help interfuse and integrate our many local churches, our various boards and state organizations and the members of our United Church of Christ both at home and overseas—drawing them into a common enterprise committed to the service of God and to the building of a more Christian world community. With all this in mind, the co-editors of *United Church Herald* have considered on various occasions the primary concerns and ultimate objectives of the new journal and, although Dr. Braun is on vacation during preparation of our first two issues, we are confident this statement does represent in outline the co-editors' understanding of the mission of the publication they are honored to serve.

The basic editorial emphasis of the journal of the United Church of Christ will be upon God's redemptive purpose for mankind as revealed in Jesus Christ, our Lord, and made known by the Holy Spirit to those who within the Christian church seek the development and constant renewal of human character and culture through the proclamation of God's word.

The co-editors agreed also at the start of their conversations that our united journal must provide concrete, visible evidence that the United Church of Christ is in process of becoming a reality. They agreed further with members of the Joint Publication Committee that there is no more effective way of proclaiming the fact of the union and carrying the news of it into homes of the

ne United Church of Christ

d basic objectives of the United Church Herald

members of the United Church of Christ than by publication of a united magazine based on a clear concept of the United Church of Christ and its role in our disturbed world.

Another basic purpose of the united journal, of course, will be to contribute to the spiritual growth and personal faith of its readers. The need and demand for this sort of personal refortification is very insistent in these crucial days.

The *United Church Herald* should be a rampart against destructive secular pressures and tendencies. It should encourage resistance to discouragement and anxiety—helping to clarify the minds of our readers in the face of contemporary confusions and spiritual stresses. Articles of inspirational lift and devotional insight—prepared by perceptive writers and designed to help readers toward deeper awareness of their relationship to God and their fellowmen—will have a prominent place. Readers may expect therefore to find here and there in these pages a healing word from articulate men and women who have plumbed life's depths and have learned the lessons of experience in company with Christ.

Then, too, as the co-editors see it, the new journal may immeasurably serve the cause of Christ and his church by working to cultivate and develop a prophetic, perceptive and responsible sense of churchmanship among laity and clergy alike.

Churches' Mission

This purpose will be achieved, in part, by frequent articles dealing with the interests, programs and activities of the laymen, women and young people of the United Church—articles designed to help readers see more readily the task and program of the entire church and to lead them into a real concern for community and social issues.

The unflagging support of the churches' mission and the encouragement of interdenominational cooperation will also be a matter of the co-editors' explicit concern. The journal will serve not only as a purveyor of news and information but also as an organ of promotion in support of every significant task in which our churches and their agencies are constructively engaged.

So-called "how-do-you-do" articles—fashioned to introduce members of the Evangelical and Reformed Church and the Congregational Christian churches to each other and to their common activities—will naturally have a prominent place in a journal representing our two denominations.

The character of such articles has been discussed on various occasions by the co-editors, keeping in mind a distinction between material of a strictly informative content and that which deals in the realm of ideas and opinions.

Newsworthy pages about representative churches, outstanding personalities, missionary and service activities, personal experiences, historical backgrounds and local church programs belong in the first category. Also receiving prominent display in this classification will be progress reports on the union of the foreign and homeland agencies of the United Church of Christ, as well as merger activities at the local level, thereby giving readers concrete evidence that union is going forward on all levels of church structure. Relevant news columns are to be featured—items regarding church events and spiritual trends both inside and beyond the United Church of Christ.

Central Convictions

Areas of church thinking and activity where equally sincere Christians have differences of view are covered by the second category—that which deals in the realm of ideas and opinions. The co-editors believe that there should be no hesitation in dealing with such controversial subjects and issues. They propose unabashedly to confront readers of *United Church Herald* with the challenge of great ideas. There will be those who protest that there is no place for a discussion of such matters in the united magazine. But the co-editors believe that in this critical era we Christians need desperately to determine just what are the basic beliefs and central convictions adequate to deal with our predicament today!

And so it is our hope that you find in *United Church Herald*, on the whole, the highest quality of pertinent information and true inspiration that is available. The co-editors' purpose is to create, with your help, a fresh and vigorous organ of religious opinion, of church-centered interpretation, of interesting church news, and of evangelical dynamics at a time when such an instrument is needed as seldom before. And they believe that the new journal, stemming from its dual lineage in *The Messenger* and *Advance* with their honored standards of fidelity to the truth and their excellent craftsmanship, may be expected to emerge as an adequate spokesman of that for which the United Church of Christ most surely stands. AVM

"THE GREAT NEW
OF OUR ERA"

HENRY P. VAN DUSEN

"As though in preparation for such a time, God has
up this ecumenical movement which binds us
in mutual love. Here is one great ground of hope."

OUR CENTURY has its sad features. But there is one feature in its history which is not sad. That is the gathering tide of Christian union."

These are the words of Sir Ernest Barker of Cambridge University, perhaps the most distinguished political scientist of the English-speaking world, written on the eve of one of the recent world conferences of Christians. They declare a fact of which most people—even those within the churches—are, at most, dimly aware.

To be sure, the ideal of Christian unity is as old as Christianity itself. Ever since Jesus, on the last night of his life, suggested that the relations of his followers to him and to one another should be as intimate, as necessary as those of a vine and its branches and ever since he prayed "that they all may be one . . . that the world may believe," Christians of all creeds and communions have espoused the ideal of Christian unity, have discussed Christian unity and have joined in prayer for church union.

Ever since the Apostle Paul likened the church to a body—its many members differing in character and function but together forming "one body"—Christians uniformly have called the church "the body of Christ" and have declared that it should be one.

But—and here is the paradox of Christian unity—history discloses all too clearly that, in fact, the life of the Christian churches of the world has been marked by a steady succession of divisions and schisms, starting virtually with the birth of the church and continuing, on the whole with accelerating pace, almost down to our own day. Contrary to the widely held impression of an "original undivided church," of "the unity of Christendom" through the Middle Ages, there was not a single century in the first fifteen which did not witness at least one new major and permanent rupture within the body of Christ.

Unhappy Divisions

Since the Protestant Reformation, divisions have multiplied at the rate of scores each century, to the present shocking total of nearly 300 separate communions. These are the grim truths of history which cause churchmen to speak penitently of the "scandal of our unhappy divisions." In brief, for close to 1,900 years the practice of Christians in the matter of the unity of Christ's church has almost precisely contradicted their profession.

However, about a century and a half ago a countertendency began quietly to set in. Its causes were many—much too numerous to mention. Sir Ernest's metaphor of the tide is well chosen. It is as though powerful surface currents which all through the preceding eighteen centuries had been separating Christians into ever more numerous and mutually antagonistic groups had gradually given place to deep under-surface tides which have been drawing the leaders of those same churches closer and closer together until today the greater part of the leadership of Protestant and Orthodox Christendom is more fully one than has been true of Christianity at any previous date in its history.

Far as the Christian church—with the exception of the largest and most powerful, the Church of Rome—is today from fulfilling its own ideal of a single living organism, it more nearly approximates the ideal of the body of Christ than ever before. In this matter of Christian unity, in these latter days, the practice of church leaders has at last begun to conform to their profession.

It is important to note that this tidal movement of Christian unity has been coursing simultaneously along two distinct channels. On the one hand, through the actual organic union of churches—not only local congregations but great national church bodies—nearly 100 such unions were achieved within a century.

On the other hand, it has happened through the formation of federations and councils of churches, through which different Christian denominations join forces in local communities and cities, in counties and states and in nations across the world. Church union and federation—the modern movement of Christian unity—must always be thought of in these two parallel and mutually complementary expressions.

Two pairs of historic contrasts may serve to make vivid and concrete how unprecedented and far-reaching both of these developments in Christian unity have been:

I noted a moment ago that the first eighteen centuries of Christian history record at least one new major perma-

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Dr. Van Dusen is president of Union Theological Seminary in New York City.

FACT

en building

nent schism in the church in each century and, since the Reformation, scores in each succeeding century. Those same years achieved exactly one instance of church union—a reunion in 1415 of two separated branches of the Roman Catholic Church.

The past 150 years have seen some new denominations created—how many, how important, how permanent we cannot yet say. But, much more noteworthy, this past century and a half has been marked by nearly a hundred full and permanent unions of national denominations. Some, to be sure, were reunions of churches of the same type which had separated earlier because of "family quarrels." One example was the gradual merging of nine branches of Presbyterianism in Scotland to form in 1929 the Church of Scotland. Another was the union of the main branches of Methodism in England and the United States, and of their daughter Methodist churches in Japan, Korea, Mexico and South Africa. Of this type, the most recent was the re-union in June of this year of two branches of American Presbyterianism to form the United Presbyterian Church in the U.S.A. But others—much more difficult and much more significant—joined representatives of different families of Protestantism which had lived in separation for 400 years. There was, for example, the slow

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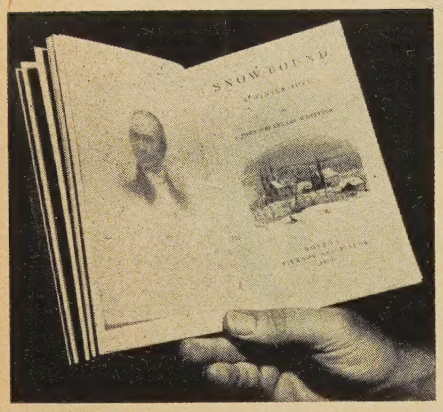
You'll be happier

"Collecting" John the most



This first edition of Whittier's poem "Snow-bound" is treasured by author.

WHAT INTEREST or hobby do you have apart from the work by which you earn your living? How are the horizons of your life directed so that you have another dimension added to your days? An interest, a hobby, is of great importance for everyone, the experts say.

Limitless Horizons

For no man is it more important than the minister. He can so easily become a religious professional, absorbed in ecclesiastical machinery and in the seemingly never-ending duties and responsibilities of his calling.

Some people golf, some fish, some collect stamps, or build model railroads, or do woodcarving or gardening. But many of these interests are seasonal and some are definitely so limited by their own characters that after a period of time their limits have been reached and the hobby has little to offer.

For myself, I feel that I have found the best of all hobbies—book collecting. Its horizons are limitless, it is not seasonal and its compulsive interest lasts through every period of life. Some seven or eight years ago I began "collecting" John Greenleaf Whittier—first editions of books, pamphlets and broadsides, the various reprints, first printings in newspapers and magazines, personal letters, pictures and portraits, personal memorabilia and personal association items.

The by-products have been fascinating, too. Looking for Whittier I have also gathered a fairly well-rounded collection of the other New England authors of the same period: Thoreau, Hawthorne, Longfellow, Holmes, Emerson, Lowell, including the last likeness of Emerson done by Stacey Holman in 1882 just before Emerson died. It is a magnificent portrait.

But Whittier has been my major interest. In many respects he is our most distinctive American religious poet. Well over 120 of our hymns are from his pen. His lines about immortality, the love of God, the person of Christ, the struggle with evil are the unconscious common possessions of our language.

Whittier is outstanding among our literary figures as a fighter for the social rights of people. His antislavery polemics are unique in American literature. His poetry and prose had a positive influence in the antislavery movement—an influence that at least equaled that of William Lloyd Garrison.

He wrote and lobbied for the rights of women, for adequate working conditions and shorter hours for New England mill workers. He was an ardent temperance advocate and in the Eighteen Thirties backed bills in the Massachusetts Legislature for the abolition of capital punishment. Whittier spoke and wrote on behalf of the Indian American and wrote as incisively against war as any of our literary figures. His influence in politics was far-reaching and lasting. James G. Blaine, Secretary of State in two Republican administrations, said that Whittier was the most astute politician born in the United States. Whittier was one of the founders of the Republican Party in the Eighteen Fifties.

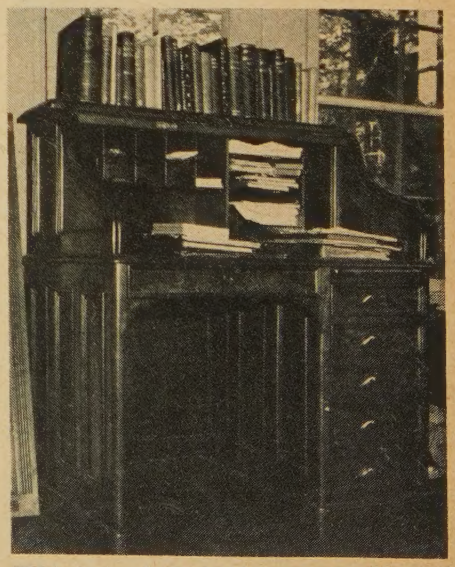
Snow-bound and many of Whittier's ballads are forever a part of our American heritage. The claim that Whittier was our first sensitive poet to use native subjects and depart from European models and their subject matter is a claim that can easily be substantiated.

To enter into his life and its outreach is to touch American life and the people and leaders of his time in one of the most creative, decisive periods of our history. In generations ahead, Whittier and others of this nineteenth century period may gain their rightful recognition.

Ideal Territory

Of course, Boston and New England are ideal territory for following this hobby. I "fish" for Whittier material during the summers. And I always have evidences of my catches! Material can be found in many out-of-way places as well as on Beacon Hill and without great expense when a man does his own "fishing."

I have a collection of letters from Whittier to Governor Claflin of Massa-



Whittier's desk holds rare books and papers from the author's collection.

Dr. Meek is the minister of Old South Church in Boston, Massachusetts. Photos by courtesy of the author.

with a hobby

FREDERICK M. MEEK

Greenleaf Whittier is for our author rewarding and satisfying of all possible hobbies

chusetts in which there are many astute comments on governors, senators and aspiring presidential candidates.

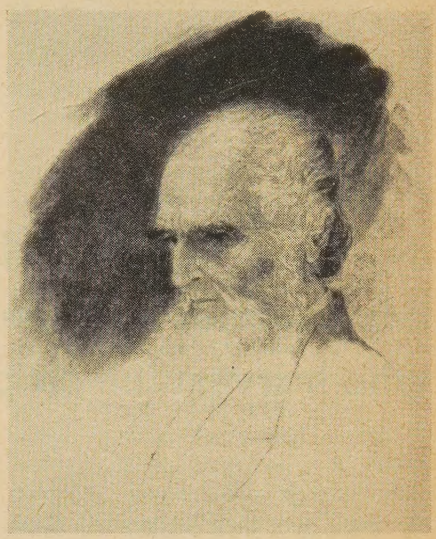
When Sherman was discussed as a presidential candidate, Whittier mentions him in one letter and comments on the intense religious feeling that characterized Sherman's wife, a Roman Catholic. And this was not prejudice, because Whittier wrote more poetry and prose asking for tolerance toward the Roman Catholic Church than any other New England author.

Personal Library

I have Whittier's walking stick and two unpublished portraits—one of which had been in the attic of an art dealer since the artist had sold it to his firm in 1890 and which had lain there untouched and unnoticed until 1956. I have the desk he used for seventeen years at Oak Knoll in Danvers. I have forty books from his personal library—many of them presentation copies to him from authors who admired him. In my collection too are three of his hats and I have his own framed Whittier-family genealogical record.

In my collection is the declaration of the first meeting of the American Anti-Slavery Society to which Whittier's name is appended. This is the rare edition, printed on silk, of which only three or four copies have survived. The broadsides, the pamphlets, the books add up to almost 2,000 items.

Through Whittier I have become acquainted with the temper and the problems of the nineteenth century, with its leaders and its common people, with the antislavery movement and all it has meant in our history. My own life has been immeasurably enriched as the personal life of this man has brought me both help and inspiration. Few men battled so bravely with physical disability and hostility because of social views. He was assaulted by mobs and vilified by leading political figures. Few can have suffered so much deep personal disappointment and adversity, including actual personal want. The laying aside of personal and political and literary ambitions for the sake of his beliefs and the antislavery cause is generally unknown. Each new item I find brings me closer to John Greenleaf Whittier and his life.



This never-before reproduced etching by Closson was missing for 66 years.

I know of no more rewarding, inspiring interest than to take some man of note and, reaching out a hand to the past, seek to become his companion. Yesterday comes alive. Today has new meaning and tomorrow can be faced with the hope and the resolution which brave and great and good men—their lives and their deeds—always bequeath to us.

Hats from the wardrobe of John Greenleaf Whittier found by the author at Oak Knoll, the poet's home in his latter years.

FRUIT will never taste the same

Because I lived this summer with people who harvest the crops

THEODORE A. BRAUN

A VISIT to a food market will never be the same for me again! I always did have trouble getting past the fruit section, for apples are an irresistible temptation and bottles of maraschino cherries bring visions of whipped cream-topped sundaes and refreshing limeades.

Unique Ministry

Then, when our little one became old enough to ride the cart, the trip through this section was even slower, as her chubby fingers grabbed at the baby-size editions of her favorite bottled fruits. But now I'll have to come to a dead stop for I'll be surrounded by a "cloud of witnesses" and friends who have become meaningful and real to me this summer.

I met them in Wayne County, New York—a bit of the Garden of Eden on the shore of Lake Ontario. There the descendants of the English and Dutch settlers have specialized in a unique ministry—fruit growing. Cherries, plums, pears, peaches and apples, nurtured by the sun and rain and protected by the growers' sprays, ripen, ready to be shared with the rest of the country. In fact, one-half of the cherries and one-third of the apples produced in New York State are grown in this one county (the second largest apple-producing county in the nation).

But the task of picking so many acres of fruit is much too great for the local residents. So they send out an SOS each year to workers in Florida, Georgia and Alabama to come north to join in the ministry of serving the nation with fruit. These migrants pack children, dogs and their few belongings into their cars and trucks, and arrive in Wayne County around July 4, when the sweet cherries (which are later bleached and dyed to make maraschinos) become ripe.

From that day until November, the migrants spend the daytime in the trees, picking next the sour cherries (which are frozen or canned for pie filling) and then, after a month's interlude of bean-picking, move into the apple trees. At night they go to their individual shacks in the middle of the orchards or to the barracks off the road, which the grower has rented to them, to rest before another day of hard work.

Ecumenical Project

In one camp on the edge of an orchard, the migrants live in seventeen retired buses which the grower bought from the Rochester Transit Corporation.

But although hidden there from view, the migrants do not remain hidden from the heart of the Christian church. Not content to invite them only to Sunday services, the local churches are cooperating in a migrant ministry of concern and aid which this year for the first time has achieved world-wide dimensions through an Ecumenical Voluntary Service Project sponsored by the World, National and New York State Councils of Churches, working with the local churches.

For two months this past summer,

Mr. Braun, son of the co-editor, is campus minister at Pennsylvania State University. Photos by Orbaker Studio.

eight college students and two co-leaders (a chaplain and a nurse) joined with local church members in establishing and strengthening bonds of Christian fellowship with the Wayne County migrant workers.

Volunteer Assistance

Coming from New Jersey, New York, Virginia, North Korea, China and Switzerland, they represented five denominations (Baptist, Presbyterian, Episcopalian, Disciples of Christ and United Church of Christ). They not only volunteered sixty days of their summer for the work camp but paid $100 each for the privilege! A house was rented for them by the county migrant committee and a Harvester station wagon was supplied by the state council of churches.

The cornucopian contents of that station wagon give some hint of the program carried on—movie and slide-film-strip projectors, screen, phonograph, portable organ, sewing machine, communion set and recreation equipment. Each morning the work campers met at their house for worship, Bible study and planning for the day. Then, after lunch, they moved out in two teams into the migrant camps to conduct Bible study classes, craft work and recreation for the children.

In the evenings other camps were visited where recreation, handicrafts, educational movies, singing and worship services were conducted. About forty of the 240 camps, housing about 750 of the 3,500 migrants working in the county, were reached twice a week.

On our visits to the camps we discovered many problems where we could lend assistance. Poor health and sanitation, illiteracy, alcoholism (aided by white traveling whisky salesmen), gambling, lack of knowledge about Social Security benefits—all these and more were the concerns of the team. However, one of the greatest problems of all —the increasing lack of work for the migrants because of new machinery—was beyond the limits of the team's helpfulness.

More and more automatic bean-pickers are being used, with the result that migrants are being forced into idleness for the five or six weeks between the cherry and apple-picking seasons thus losing their meager savings of the first weeks of work.

Striking Results

It is difficult to judge the impact on both workers and work campers of such a summer, even several months afterward. The opportunities the Negro migrants had to meet white people who accepted them as friends and equals instead of exploiting them for financial gain, to see some "love-'em-up" movies rather than the "shoot-'em-ups" which were the only diet local theaters offered, to catch a new vision of the world-wide Christian fellowship and the gathered family of God, to see new horizons in human relationships, to get a new view of the dignity, as well as the burden, of work—all these added new depth and value to the lives of all of us.

Children in Debadt's Bus Camp enjoy London Bridge with two work campers.

One of the most striking results for the work campers comes as we walk through the aisles of a food market and stop by the shelves of fruit. The boxes of cherries and mounds of shining apples have a new significance, conjuring up memories of the summer. We recall familiar faces and, above the hubbub of the store, seem to hear a Southern gospel song floating down from a cherry or apple tree. Gratefully, we choose some delicious fruit to take home (for ourselves and our loved ones), knowing it is there because of the combined ministry of grower and migrant!

The author (right) and David Wickens receive an enthusiastic welcome from children looking forward to classes and games.

Children surround portable organ played by Watts Childress and sing lustily "He's Got the Whole World in His Hands."

Portrait of the Month

For the President of Skidmore College . . .

CHURCHMANSHIP is more than a word

When Harry Emerson Fosdick celebrated his 80th birthday earlier this year, the *New York Times* hailed him as a "triple-threat man," i.e. as a religionist gifted in preaching, writing and teaching. In like fashion the *United Church Herald* pays tribute to a leading layman in our United Church of Christ—Val Haining Wilson of Skidmore College in Saratoga Springs, New York.

Varied Abilities

Slightly more than half of Dr. Fosdick's age, Dr. Wilson has already given abundant evidence of his abilities as a speaker, as a writer and as a teacher.

To these three fields he has added a fourth area of competence, that of college administration. After several years' work in the area of the religious interests of college students, Val Wilson was called in 1949 as executive vice president, then in 1950 as president of Colorado Woman's College in Denver. Following his singularly successful years at C.W.C., he was invited to become the president of Skidmore College and was installed in October of 1957. All of these four talents—speaking, writing, teaching and administering—have been reflected in his activities at the New England Congregational Church in Saratoga, the church of his family's choice.

"His family's choice" is the accurate phrase to use in relation to the Wilsons' church membership, for not only did Val Wilson and his attractive wife, Ruth Rowe Wilson, choose the church, but the children did too.

Even before the family's formal affiliation with the New England Church last spring, the oldest of the six children, 17-year-old David, had served as treasurer of the church school and had been active in the Youth Fellowship. His extra-curricular activities included the presidency of the Inter-Club Council of the Hi-Y groups in Saratoga County, attendance at several important young people's conferences and earning his letter on the high-school football team. Last month, after a summer as counselor in a YMCA camp, Dave entered his freshman year at Colgate University in Hamilton, N. Y.

Carol, 15 years of age, took part too in the church programs of the young people and was a key figure last winter in the volunteer project to refurbish the church-school rooms. In the fall of 1959, she plans to enroll as a junior in the Northfield School for Girls at Northfield, Mass.

Similarly, Denny, the 11-year-old who already gives promise of a career in science, and the younger children, Kathy, Nancy and Jimmie, have all come to love the church too.

Wife's Role

Their mother, Ruth, may be busy with the complex household of the spacious presidential mansion on Saratoga's famed Circular Street opposite historic Congress Park, yet she has, even in this brief while, done many things for the church. Despite her many duties as the wife of a college president, she accepts committee responsibilities willingly and fulfills them both swiftly and ably. Recently she was appointed to the Women's Planning Committee of the International Christian University in Japan. The "training" for this many-sided role seems to have begun in childhood and adolescence in Lewiston, Me., where her father, Harry W. Rowe, was,

until retirement this past August, the dean at Bates College. It was at Bates that Ruth and Val met and became engaged. Their marriage took place in 1939 after Val's first year of graduate study at Yale University.

Church Membership

In the midst of keeping house in New Haven and raising both David and Carol during the early Nineteen Forties, Ruth aided Val with research and typing for the doctoral dissertation he completed with honors under the direction of Dean Luther A. Weigle.

"To Val Wilson 'churchmanship' is more than a word," says his minister, Dr. Carl Hermann Voss. "He considers church membership as an opportunity to serve his church whenever and wherever he is asked to do so. As a member of the newly organized choir, he attends rehearsals regularly and lends his trained tenor voice to the singing of the anthems and hymns. When the trustees voted to undertake a fund-raising campaign for sadly needed repairs of the church building, he served as a co-chairman of this Program of Progress. His cooperation and counsel contributed greatly to the success of that campaign last May."

During the Lenten season he took part in a mid-week series on the Bible in company with Prof. Joseph S. G. Bolton, the Rev. Edgar R. Sather, Prof. Charles William Levitt Jr., the Rev. Daniel Evans and Dr. Voss. The topic of President Wilson's talk, "The Bible as Authentic History," may be provocative, but it gives scant indication of the scholarship and the clarity he manifested in presenting the story of the Dead Sea Scrolls—their discovery, content and meaning. The audience last March and those who have heard this lecture in other gatherings on subsequent occasions have commented on Dr. Wilson's lucidity of composition and enthusiasm in delivery.

In his Colorado years he served as president of the Denver Area Council of Churches, president of the Colorado Association of Independent Colleges, president of Denver's Kiwanis Club and vice chairman of the Colorado Committee on the United Nations, carrying into civic life the religious conviction and administrative courage of his presidency of Colorado Woman's College. So in Saratoga his interest in religious matters is felt not only on the campus but also in the city.

Religious Emphasis

At Skidmore College he has encouraged the Religious Life Committee, helped to replace the compulsory Sunday evening vespers in College Hall with a mid-week voluntary chapel service at noon time, strengthened the departments of philosophy and religion, and broadened the personal counseling program. In Saratoga itself he has asked the religious institutions of all faiths to provide programs of interest to meet the religious needs of college students.

By his genuinely democratic nature, combined with brilliance of mind and sensitivity of spirit, Val Haining Wilson is helping to bridge the gap between "town and gown" and has, at the same time, aided in the revival of Saratoga's New England Congregational Church.

Photos by Mayette, Saratoga Springs

Surely one of the more attractive Congregational Christian families—you'll doubtless agree—is the Val Haining Wilsons' which consists of David, Jimmy, Denny, Nancy, Kathy, Ruth, Carol, Val.

RUTH H. WAGNER

As new missionaries sail a voice from Turkey says . . .

"I am waiting for you

I am waiting for you with four eyes," runs an old Turkish saying. And they certainly were—not only with four, but with forty dancing eyes—on that memorable day when I entered my first classroom at the American Academy for Girls at Üsküdar (Istanbul), Turkey. First a blur of navy blue and white uniforms swept upward in a tidal wave of respect for the teacher and in truth for education itself. Separately, a dazzling smile accented each oval framework of flowing, dark tresses; indeed, I felt myself to be in a veritable forest of pony tails.

A phalanx of red-topped desks, reminiscent of the spelling bee and the hickory stick, stood at "parade ground rest," their creaks and other assorted complaints momentarily stilled. And beyond, as my first glimpse finished a half-circle, I beheld framed tableaus of red-bud, cypress and pine—through barred windows.

"Very picturesque," was my passing thought. "And perhaps very practical. After all, these young Turkish girls are very beautiful." Windows had indeed been barred for practical purposes, but hardly with romantic overtones. This was Barton Hall, built four years after the school's founding in 1874 and the second of the two buildings which housed the young institution for thirty years. Looking down from its hilltop overlooking the Bosporus, the new mission building had lifted its head to the clouds, but had planted its feet firmly and practically in the mounting tensions of the Ottoman Empire. Certainly, it could not have foreseen that mobs would one day surge up its hills, that battles would be fought within sight and sound of it, or refugees crowd its portals. But it was prepared to live with danger.

"The College in Scutari (now Üsküdar)," the historian Hester Donaldson Jenkins records, "was surrounded by walls and had Croat guards stationed at the gates. The lowest windows were barred so that the suggestion of danger was always there"; and as for the faculty, "it seemed always to live on the edge of a volcano."

Today, with Near East tensions waxing under Russian moons and Arab moods, there are those who might suggest that these words more aptly describe the present rather than the past in Turkey. Yet, as this is written, our lives are relatively tensionless, and we live only "on the edge of a volcano" of modernization to which the Republic of Turkey has dedicated itself. Our newest buildings—Martin Hall (1955) and our recently-dedicated Huntington Hall (1958)—look out upon the Bosporus with wide, unbarred windows. Ours is designated as the "home economics" school and we take particular pride in

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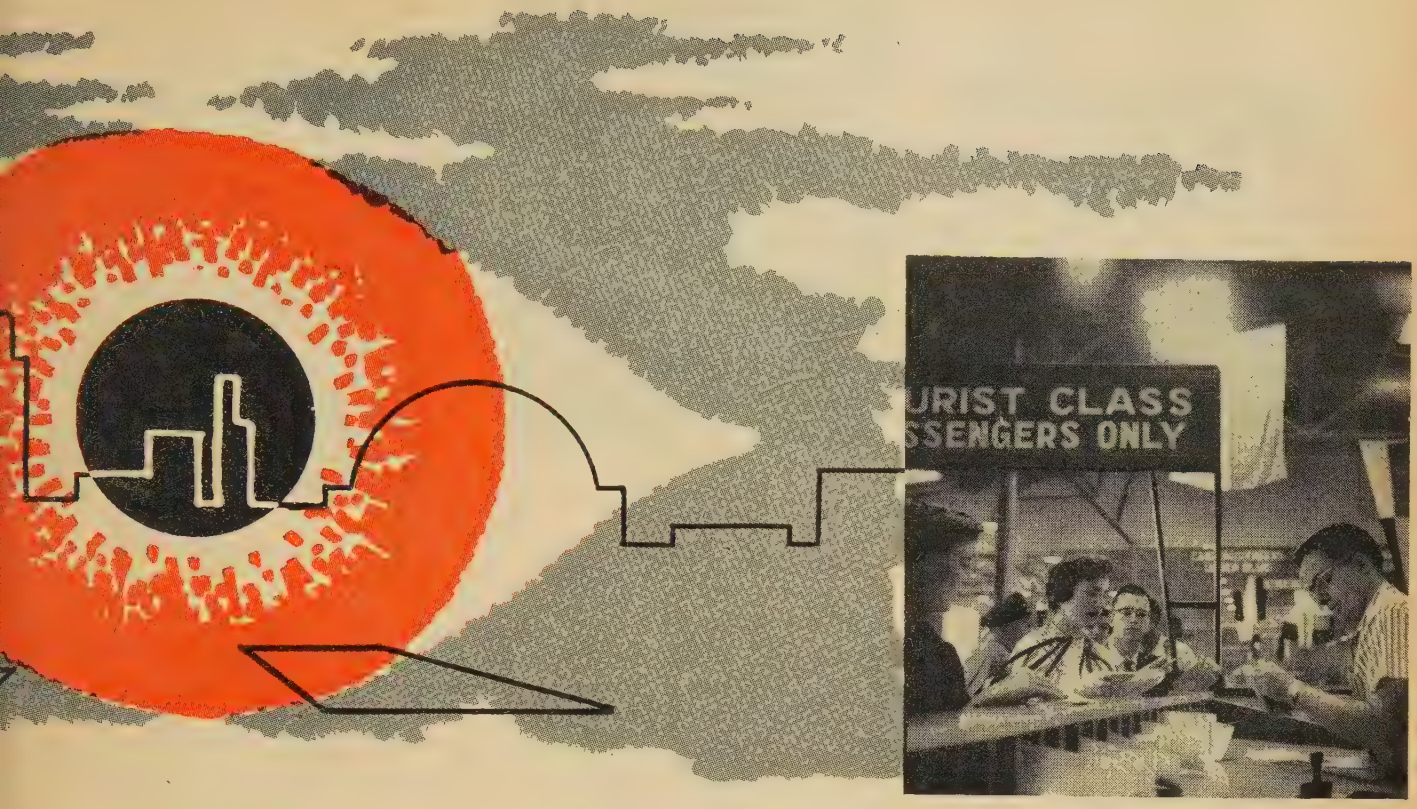
Miss Wagner, an American Board missionary, is a teacher of English at the American Academy for Girls at Üsküdar, Turkey. Photos of American Board missionaries sailing for Turkey on August 20 by Jurgen Jacobsen for Three Lions Inc.

Five new teachers bound for American Collegiate Institute in Izmir, Turkey.



Steamship official examines the passports of Gail Wood, Lorene Sims and Richard Davis.

with four eyes"

our modern home economics laboratories as well as the spaciousness of our newest classrooms (with movable desks) and dormitories.

It is not danger, moreover, but inspiration which sets the prevailing mood of our campus. Legend has it that Üsküdar, which is a ten-minute ferryboat ride across the Bosporus from the larger section of Istanbul, figured in ancient history as Chrysopolis, the City of Gold. Just how it came by that name we do not know, but anyone who has watched the unfolding sunset touch the Bosporus with fire and reflect itself upon our windows can appreciate the appropriateness of the name.

Mr. and Mrs. John Scott and daughters Rosanne and Deborah return to Talas.

Thus, the same Bowker Hall from which our missionary predecessors watched hand-to-hand fighting, battle and fire, is today sought by our educational staff as a source of inspiration and beauty. It looks down upon happy girls playing tennis, singing or strolling arm in arm across the campus, their thoughts tuned to the same academic rhythms as their counterparts in any nation of the free world. And from its rooftop on Sundays and holidays the Turkish and American flags ripple from twin flagpoles, symbolizing nearly a half-century of cooperation between the new Republic of Turkey and the American Board of Commissioners for Foreign Missions in operating a widely known and highly esteemed institution of higher learning for girls.

But this is only the "Who and Where." There is still the overriding question, Why? Why do we have schools in Turkey? A half-century ago one of our distinguished graduates, Halide Edib, wrote: "We ask not for luxury or grand institutions where comfort is found but for simple teaching. More than for bread or water, more than for any other want, we cry for knowledge and healthy Anglo-Saxon influence." These words of the famous patriot, novelist and leader of the Turkish feminist movement are no doubt a capsule summary of what many of our Turkish patrons still consider our main role to be. Yet it is widely recognized in Turkey: (1) that the organization supporting our schools is religious; (2) that we are a conservative school (by Ameri-

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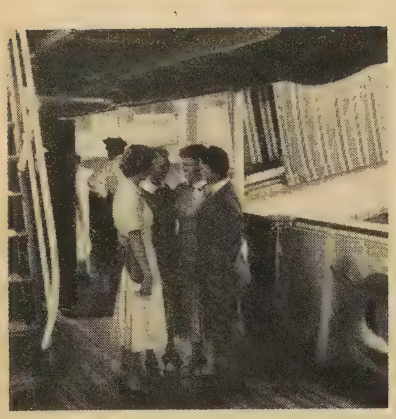


Barbara McElroy of St. Louis bids goodbye to her parents and sister.

"Settling in" starts at once for Richard Davis and Dan Horiuchi.

Girls sharing a large stateroom tug hide-away bunk from the wall.

can standards) and have remained faithful to certain strict Turkish traditions; and (3) that our most vital work is in the school's effect on the character of the student.

Inevitably, it is pointed out that Turkey is overwhelmingly Muslim and that while freedom of religion is guaranteed by the constitution, freedom of propaganda is not. Obviously then, we cannot conduct schools which are professedly religious in outlook. To throw some light upon this problem, it should be pointed out that in the early years of the Republic its leadership said to us, in effect: "Stay. We need you."

Operating Rules

The rules they laid down for the operation of our schools were these: 1) the Turkish language and Turkish "cultural subjects" are to be taught in Turkish by Turks; 2) the courses of study are to be under the control of the Turkish Ministry of Education; 3) there will be no required attendance at religious exercises—in brief, our schools, like their own were to be secularized; and 4) the foreign schools may continue their existent schools and departments but may not expand into new areas of teaching. Today, by government regulation, Islam is offered to Muslim pupils (but not required) one hour a week in the sixth and seventh grades in all public and private schools. Yet we are neither involved in cross purposes as a result, nor faced with irreconcilable differences. As one historian points out: "In a country where all European schools have been centers of political intrigue and propaganda, and schools of the church have supported plans of the state, it has been hard for European or Oriental to appreciate the absolute selflessness and (political) disinterestedness of the American schools and missions." But selfless they have always been and always will be. For through the corridors of our spirits as well as our halls the simple truth persists that Christianity is a religion of love and unselfish service and that Muslim and Christian should meet face to face. We are exercising the kind of leadership in which missionaries excel—quiet, patient, unsensational effort which recognizes that "a thousand years in Thy sight are but as yesterday when it is past or as a watch in the night."

This article deals only with our educational work in Turkey, not with medical, publications and work with existing churches. Our school at Üsküdar, which is the setting for this article, is only one of four American Board schools in the country. The other school for girls is the American Collegiate Institute in Izmir (old Smyrna).

The outstanding project at this school is the bookmobile project which serves a dual purpose—service to the villages and help to the students in understanding the problems of the villages. By using the school's station wagon and providing books and gasoline from the student activity fund, some 750 books are being circulated to both adults and children in eleven neighboring villages.

Says Mrs. E. C. Blake, principal of the American Collegiate Institute: "We know that the villagers we work with receive both joy and inspiration from this project. But we also know that it helps our students understand the problems of these communities at a time when they themselves are still leading sheltered lives. Learning how the less-privileged of their own people live contributes to a stronger citizenship. It also helps our girls to learn to give themselves as well as to give money to others."

Outstanding Graduates

Our two boys' schools are the junior high school at Talas and the American College at Tarsus. Our junior high school at Talas—the only one of our schools not located in or near a large port city—affords a wonderful opportunity for boys to observe firsthand the life and needs of the interior villages. At Tarsus, the boys may enter at the age of 12 and attend seven years through junior college, preparatory to entering the state or foreign universities. At our girls' schools, in addition to the full academic program specified by the Turkish government, courses in commercial work and home economics are offered. This is important, for such courses open doors into nursery-school and other community activities. Thus, three of our schools are college-preparatory and each year a number of their outstanding graduates go on to higher

Meeting on "A" deck, Mr. and Mrs. Felix Powell get acquainted with Beth Miller.

Friends and families wave last farewell from the pier as Constitution *moves slowly out into the Hudson River.*

education, many of them in the United States and other foreign countries.

While we have not been publicity-conscious outside our American Board circles, it is interesting to note that a number of observers have found a direct relationship between the century and a half of our missionary service in Turkey and a long period over which United States relations with Turkey have slowly and steadily improved.

Generous Tribute

Justice William O. Douglas, for example, has voiced this opinion with respect to the Near East and Asia in *Strange Lands and Friendly Peoples:* "The greatest heritage that America has in the East," he writes, "comes from our teachers and missionaries. Through our educational emissaries the people of Asia come to know the warm and understanding heart of America." This is a generous and deeply appreciated tribute. We are proud to have been good ambassadors in a person-to-person way —indeed it has been aptly stated that our mission to the Near East is the personnel we send there. We are also happy to have been influential in sending our outstanding students to America for advanced study, thus strengthening the ties which bind Turkey and other Eastern nations to the United States and the West. But we are sure that Americans of all faiths will understand that this is not our prior commitment. "In the beginning, God," is the essence of our faith, works and witness even though we are increasingly aware that "absolute selflessness" likewise witnesses to the great heart of our beloved country.

We know that the years ahead will be challenging ones, especially as we face the critical problems which are coupled with swift-moving events in the Near East. The interdenominational current emphasis on the Near East means that grave decisions must be made in Christ's spirit as in the past.

In blue-printing plans in the Near East, the following principle by Dr. Kenneth Cragg, famous Islamic scholar, is significant. After generations of missionary work, the fewness of the converts and organized congregations from among Muslims has caused reflection on the methods used. Some people have questioned a strategy of missions that seems to overlook more fruitful areas in the world in order to continue in the Near East. Legal restrictions on evangelism and the right to change religious affiliation, as well as social hindrances to conversion, continue to exist in some countries. To which the missionary among Muslims is bound to reply: "It should be plain to mission boards and subscribing churches that the mission is not a calculus of success, but an obligation in love. Statistics do not make it nor can they unmake it. . . . It is not ours to see the full consequences or conditions of our duty."

We would point, for example, to the Turkish teacher who pioneered in working for the rehabilitation of women prisoners in the Izmir prison and later established a Home Economics Institute in eastern Turkey. Struggling against custom which forbade the educational advancement of women, this dedicated public welfare worker walked long distances to surrounding villages to plead for recruits for her tradition-shattering center. Later, in describing her efforts, a contemporary Turkish educator remarked to one of our missionaries: "She was a real missionary. You see, we in Turkey now use the word *misyoner* when a person gives himself unselfishly for his fellowmen."

Deeply Rewarding

Many of our older, career missionaries have vivid memories of the days when "missionary" was a hated word, so little did the people understand their early efforts. It was thus deeply rewarding to learn that their "selflessness" has added a previously non-existent word to the Turkish language and that its meaning was crystal-clear: "one who gives himself unselfishly for his fellowmen."

Here in Turkey we feel that our mission program is not only fruitful but that in the face of present social, political and economic changes, it has never been more important. None of us knows the "times or seasons which the Father has fixed by his own authority." But we have the promise and the assurance that we shall receive power to do his work. For, in Dr. Cragg's words, "as long as Christ is Christ and the church knows both itself and him, there will be a mission to Islam."

What does it mean to have the "mind

A MEDITATION

DAVID DUNN

DID YOU EVER meet a philosophy of life walking the streets? Did you ever hear one behind a counter or across a table? Unless you have been completely isolated, a perfect recluse, there's no doubt that you have. Indeed you can see one in a mirror, that is—you are one whether you know it or not. For everyone has and, indeed, lives a philosophy of life. If it isn't a Christian one it's a pagan one, though in some the scheme or system of living may be pretty well mixed. It is true that such philosophies are most clearly revealed in attitudes and actions, but even in the things men say and in the way they talk we can get clues to the real bases of their lives.

Paul didn't write to the Philippians: "Cultivate a Christian philosophy of life," but what else did he mean in his letter to them in chapter two, verse five, "Have this mind among yourselves which you have in Christ Jesus . . . . ."? Thus he not only gives a general exhortation but he proposes a pattern and a test. Those to whom he wrote knew enough about the life and words of their Lord to put that pattern and that test to good use. Do we? Let's contrast some of the expressions of current pagan philosophies with the mind that we know to have been in Christ Jesus.

The gambler's philosophy of life is heard all around us today. The worship of the false god, Chance, is conducted on many would-be altars with various kinds of ritual: "What's life but a gamble?" "Columbus took a chance." "I'll try anything once." "It's O.K. if you can get away with it." "My luck seems to have run out." "I never get the breaks." And so on ad nauseam!

Over against all this let's listen to the Great Teacher: "For this cause came I into the world." "The hairs of your head are all numbered." "It is not the will of my Father in heaven that one of these little ones should perish."

On another corner in our town stands the fatalist with his particular philosophy. "What's to be's to be" is one of his favorite slogans. When reproved for his conduct he takes refuge in such statements as, "I guess I was just made that way" or "That's my nature and you can't change it." In this camp would be the defeatist who tries to excuse himself on the basis of "impulse." "I had to do it," he says. "It (whatever that means) was too strong for me." Sometimes this philosophy is appealed to as a basis for a kind of hedonism. "Eat, drink and be merry while you live for you're a long time dead."

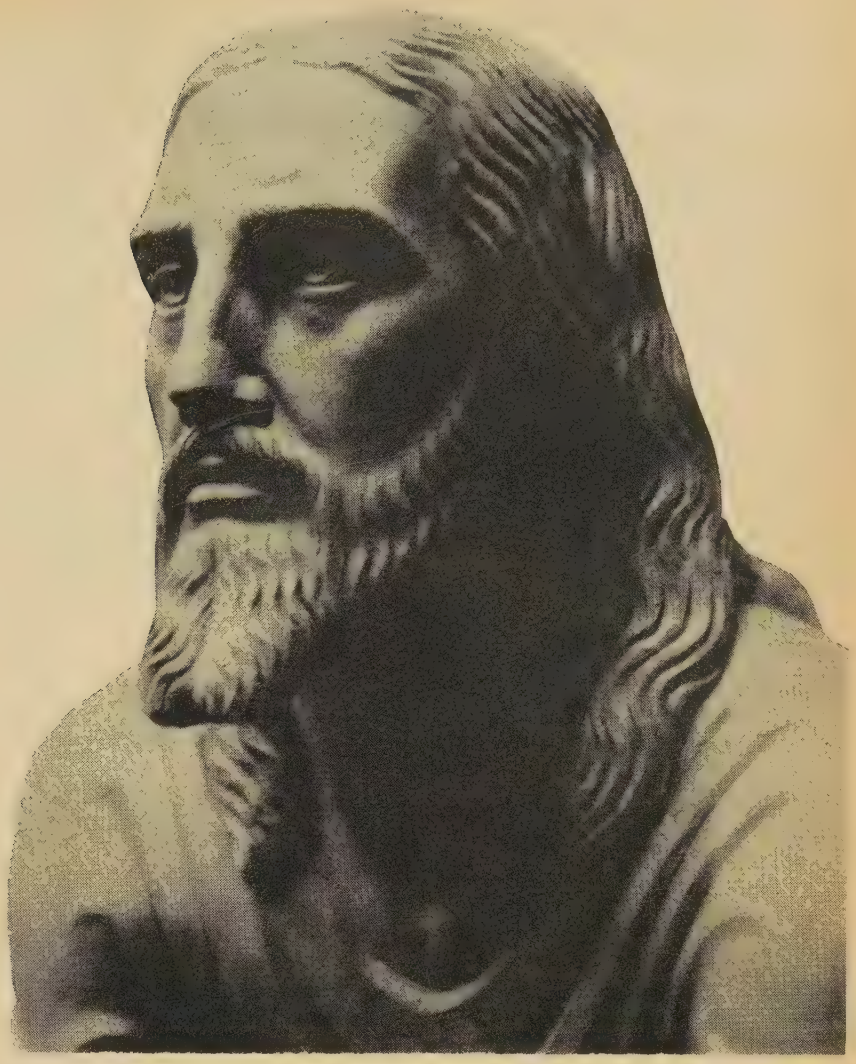
How great the contrast here with the mind of Christ! "Strive to be perfect even as your Father in heaven is perfect." "You are the light of the world . . . let your light so shine before men that they may see your good works and glorify your Father who is in heaven." And on the cross he said: "Father, into thy hands I commend my spirit."

Then, of course, there's the egoist, whose philosophy centers on himself. Cain might well be his patron saint for he answers the question: "Am I my brother's keeper?" in the same way. His favorite motto is "Look out for number one," and he leaves you in no doubt whose number that is. His rationalization is that if you don't, no one else will, thus judging all others by himself. "I'm not in business for my health," he declares, forgetting that his business, like Scrooge's, is really mankind, that his own spiritual health depends on what he does for the welfare of others. "Can't I do what I want with my own?" is his rather blasphemous adaptation of scripture.

When pressed with the duty and

Dr. Dunn is dean and professor of church history at Lancaster Theological Seminary, Lancaster, Pennsylvania. Photo of "Christ at Gethsemane" by Joseph Kiselewski courtesy of National Sculpture Society.

f Christ"?



privilege of ministering to the needs of his neighbors, he usually shrugs them off with "I should worry." Hearing the Lord's "Thou fool," he really should be worrying. For that same Lord spoke as follows: "For their sakes I sanctify myself." "I came not to be served but to serve." "I came that men might have life and have it more abundantly." Turning to his followers, he reminded them: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

Not only do certain recorded sayings of our Lord counter and rebuke non-Christian philosophies of life current today, but the general picture of him that the gospels give us and the epistles interpret for us makes the declared opinions and the evident attitudes of many who bear his name hard to understand. We need not resort to Shakespeare's oft-recited dictum about a certain scripture-quoting adversary. It is even more marvelous that many of those who seem in other respects to be "children of light" take stands at times which seem to align them with the "powers of darkness."

Jesus surely appears to us as one who, like his Father, is no respecter of persons. He calls upon men, women and children of all ages, nations, races and colors to follow him. Yet, so long and so often have organizations and individuals that bear his name drawn lines and set up bars and fences of one kind or another to exclude and confine and "keep in their place" groups of their neighbors and their brethren.

Many like Luther—on most fronts a warrior for God if there ever was one—withhold the hand of Christian fellowship from other Christians because of doctrinal differences of interpretation. Others insist upon their section of the church as *the* church, the only true mark of salvation. Still others refuse to commune with fellow Christians at the table which is not theirs but their Lord's.

Many, yielding to the mores of their particular region, consider white supremacy or racial superiority "a thing to be grasped" and treat children of God of another color as second-rate citizens of the nation and of the kingdom. It is hard to suppress the rhetorical question in the *First Letter of John:* "How dwelleth the love of God in these?"

But doubtless it is far more to the point for us to examine our own hearts in the light of "the mind that is in Christ" and to see whether that mind, as we have reason to know it from the Book of the New Covenant and from the still small voice speaking within us, is being echoed and reflected in our lives day by day.

Laymen Bring Inspiration from Summer Retreats

J. KENNETH KOHLER • WILLIAM E. PETERSON

THE HUNDREDS of meetings of Congregational Christian and Evangelical and Reformed churchmen this past summer show that they have gone far beyond the "knife and fork" club stage into the area of serious, searching discussions of the basic issues. The men who attend such retreats and conferences, though only a small percentage of the churches' men, believe that a man can be useful in serving the eternal purpose of God and that his life does not consist solely in having a good time or amassing as much money as possible in the few years between birth and death.

Lively Discussions

On Star Island, one of the Isles of Shoals, ten miles off Portsmouth, New Hampshire, 180 New England men and their families spent the week end of August 15 through 17. There they worshiped and held lively discussions on "Christianity makes sense." Based on the book of the same name by the Rev. Nathanael M. Guptill, newly elected associate minister and secretary of the CC General Council, these discussions were led by the authors.

At Doane College in Crete, Nebraska the third joint retreat of the Laymen's Fellowship and the Churchmen's Brotherhood of that state explored "Christianity and the space age." Scientists, educators, clergymen, farmers and businessmen wrestled with the possible effects of the new era on such fundamental Christian beliefs as "The Christian doctrine of God as creator" and "The Christian doctrine of man as being made in the image of God."

The week end of September 13 and 14 found a large number of Lehigh Synod men at their second annual retreat at Camp Mensch Mill near Boyertown, Pennsylvania. The subject of their discussion was the modern concept of a saint, centering on these questions: "Are all church members saints?" "How can one be a saint in today's world?"

Ohio Congregational Christian men met on the first week end in September. Their topics were: "Ministry for laymen"; "Is a layman also a minister?" and "How can he serve Christ in the world of today?"

The national meeting in June of 120 laymen's leaders at Ursinus College, Collegeville, Pennsylvania met head-on the whole problem of Christian lay participation in politics. Congressman John Saylor, Johnstown, Pennsylvania; Elgin Enabnit, Mayor of Osage, Iowa; and Dr. Clarence E. Josephson, defeated candidate for Congress from Elmhurst, Illinois, contributed to the thinking of these churchmen in this exciting and vital area of political action.

Great Enthusiasm

On their return from these retreats and conferences laymen should be welcomed and encouraged by both their local church leaders and ministers. These men bring back great enthusiasm but they may underestimate the difficulty of transferring their inspiration to the members of their churches. Nevertheless, they have a vision of how intensely interesting and practical such a churchmen's program can be.

An immediate opportunity for the layman to share his enthusiasm with others comes on October 19, the date designated by the United Church Men of the National Council of Churches as Laymen's Sunday. On this day, laymen move into the pulpits and choir lofts of their individual churches across the nation, giving a living illustration of the importance of the work of the layman in the life of the church. The theme for this year's observance is "Seek first. . . ." In almost 100,000 Protestant churches in the United States and Canada and in Armed Forces' chapels throughout the world, laymen will lead their congregations in study and worship on this text.

The problem of "knife and fork" clubs can be solved by lay leaders with faith enough and experience enough to develop active and effective churchmen's organizations.

With the Atlantic Ocean as background, New England laymen gather on the rocks of Star Island off the New Hampshire coast for a sunrise service of worship.

Dr. Kohler is executive secretary of the E and R Churchmen's Brotherhood. Mr. Peterson is acting national director of the CC Laymen's Fellowship. Photo by W. W. Richardson, Warren, R. I.

Mrs. William H. McGlaughlin and Mrs. Charles D. Rockel help Mrs. Robert Adams (left) to register at E and R conference at Cedar Crest College in Allentown, Pa.

Leadership Training Stressed by Women

LILLIAN S. GREGORY

THE SUMMER MONTHS provide many opportunities for leadership training in women's groups. Nearly every state or conference has a retreat, conference or seminar where officers and delegates join in discovering new and better ways to strengthen the church's mission.

In some states these training conferences have become so popular it has been necessary to hold identical consecutive periods of leadership training. Minnesota, Illinois and Wisconsin are three areas where this has been necessary to provide training for all those applying for it.

Joint Effort

In August the La Foret conference (Colorado) for laymen and women had the largest enrollment of its eight-year history. Now a joint effort of the four lay organizations of the United Church of Christ — the Laymen's Fellowship, Churchmen's Brotherhood, Women's Guild and Women's Fellowship—it is the only national meeting where these men and women can meet to discuss the full scope of churchmanship.

The mission institutes, social action seminars, interdenominational summer conferences and the National Conference on Christian Education at Lafayette, Ind. also found laymen and laywomen attending not from curiosity but from a sense of responsibility to their local churches.

In both the Congregational Christian Women's Fellowship and the Evangelical and Reformed Women's Guild conferences there were stimulating exchanges between delegates and leadership. Looking ahead to the summer of 1959, negotiations are under way between the women members of the Middle Atlantic Conference and the program committee of the E and R Women's Guild for a joint conference at Cedar Crest College, Allentown, Pa. Other areas as well are contemplating similar experiments in leadership training.

A fund of nearly $9,000 was voluntarily donated by our churchwomen to bring eleven women from nine countries to the meeting of the International Congregational Council in Hartford, Connecticut in July. Five were the only delegates representing their countries at the meeting.

Following the Hartford meeting, these eleven women visited our women's groups across the country from Maine to California. The fund was a spontaneous expression of gratitude from the first Women's Fellowship Tour group which visited Britain, the Continent and the Middle East in 1956. Incidentally, because it was so successful, a second tour is planned for the fall of 1959.

The National Women's Fellowship also planned an orientation period for all women delegates to the General Council which met in June in Boston. In keeping with the changing pattern of lay church work, the cooperation between men's and women's groups in the churches was also demonstrated at the General Council meeting by the joint presentation by the Pilgrim, Laymen's and Women's Fellowships of the play, "As I Walked Through the Wilderness."

This year's Woman's Gift of $410,000 was dedicated to the work of *Our Christian World Mission* as well as the nearly one-half million dollars given for material aid through Friendly Service. In the past ten years the Woman's Gift has grown from $41,000 to $410,000. And it has only begun to show its potential.

November 2 is set aside as the third annual observance of Women's Fellowship Sunday. It will be celebrated in various ways but basic to each observance will be the presentation before the whole church of the concern of its women members for the church's total outreach. The Women's Fellowship exists to strengthen the local church and its service through *Our Christian World Mission.*

Total Outreach

There is no set pattern for a day's activities. Sometimes there is a church dinner or a tea, a supper or perhaps a vesper service. Women may participate in the church service — describing the Women's Fellowship educational program, dedicating the current year's program or consecrating the Woman's Gift. Exhibits, dramas or well-known speakers are also highlights of their programs. A list of the materials used by the National Women's Fellowship is also available from its national office, 19 So. La Salle St., Chicago 3, Ill., and might guide others planning similar programs.

Miss Gregory is a Congregational Christian minister and executive secretary of the National Fellowship of Congregational Christian Women. Photo by the *Allentown Call-Chronicle.*

NEWS

WITHIN THE UNITED

E and R MISSION TOUR TO AFRICA

A PARTY of Evangelical and Reformed Church members is presently visiting church-related institutions in Ghana, Angola, Rhodesia, the Belgian Congo and South Africa. En route the party stopped in Ireland, Scotland and England.

They left New York's International Airport on September 3 for a ten-week tour under the sponsorship of the Department of Missionary Education of the E and R Church. With the group are Dr. Theodore C. Braun, co-editor of *United Church Herald*, and Mrs. Braun *(circled in photo)*.

The group will meet leading religious, civic and political leaders in each country. The E and R Church first sent missionaries to the Gold Coast (Ghana) in 1946. In twelve years it has become the second largest overseas mission of the church.

ILLINOIS COAL REGION STUDIED

A FIELD trip to the coal mining region of southern Illinois which is currently experiencing great hardship because of the decline in coal consumption was conducted by the social action committee of the South Illinois Synod of the Evangelical and Reformed Church.

With Dr. William Tudor, director of continuing education for Southern Illinois University, acting as their guide, the group studied corrective measures being taken to restore this area to a viable economic condition.

◈

The E and R Church of the Good Shepherd, Carbondale, Illinois held its organization service recently with fifty-five charter members on the roll. *At right:* Mr. and Mrs. Henson sign the Bible on Charter Sunday.

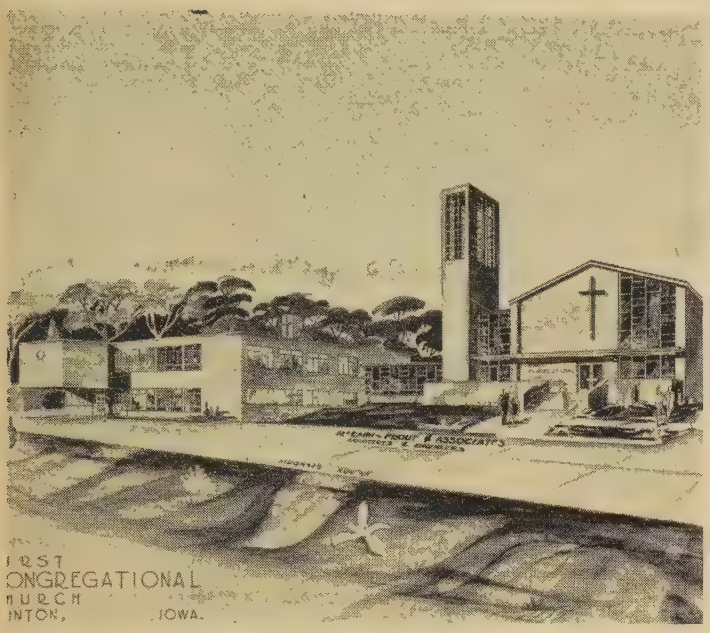
◈

At its last meeting the synod, acting as a Benevolent Corporation, voted to expand facilities of the New Athens Home for the Aged to offer nursing care for non-ambulatory patients. A $150,000 ground-floor addition to the present building will be financed by establishing per-capita goals for the ninety-two congregations of the synod to extend over a five-year period.

The Benevolent Corporation also operates the Hitz Home for the Aged at Alhambra. In addition, one of the Southern Illinois congregations—St. Paul's in Belleville—operates a home of its own. The pastors are Dr. B. J. Koehler, the Rev. Theodore N. Tiemeyer and the Rev. L. L. Eichenlaub.

John L. Schmidt

URCH OF CHRIST



BUILDING DEDICATED IN IOWA

HIGH IN the tower of the new $218,000 sanctuary of the First Congregational Church in Clinton, Iowa hangs an old bell. Presented to the Clinton congregation in 1866 by the Eliot Church of Roxbury, Massachusetts, the bell is a graphic reminder of the New England roots from which the Iowa church sprang. Previously it hung in the steeple of the old Clinton church built in 1867 and in use until 1951 when services were moved to the new educational unit.

Today the bell's home is a modern brick and steel structure capped by a fifteen-foot aluminum cross. A similar cross in wood hangs in the church's chancel. The sanctuary dedicated recently climaxes a thirteen-year building program which also included an educational unit and parsonage.

UNITED CHURCH STUDENTS MEET

UNITED Student Fellowship of the United Church of Christ" was the name formally adopted by the national student movement of the Congregational Christian and Evangelical and Reformed churches meeting in Lancaster, Pennsylvania last month.

But even as they took this action the students were looking forward to becoming part of a much larger United Campus Christian Fellowship. The new group would include the student movements of the United Presbyterian Church in the U.S.A., Disciples of Christ and Evangelical United Brethren.

A particularly timely resolution passed by the conference urged complete integration of all minority groups in college dormitories, sororities and fraternity houses. Another resolution asked local fellowships to study possibilities for sending young, trained Christians to work in Asia, Africa and South America for short terms in government, church and business enterprises. They could thus serve the people and gain valuable insights at the same time.

And still another called for revision of immigration laws to abolish the national quota system and substitute a "unified quota system." The delegates also urged local fellowships to give special consideration and support to a study of segregation problems which exist not only in the South but in the North as well.

Newly installed officers *(see photo)* are Jacquie Duemler, secretary; Jack Lawton, chairman; Allen Happe, first vice chairman; John H. Bing, second vice chairman. Back row: new faculty adviser; R. T. Henke, program chairman; Philip Friedeman, treasurer.

CHURCHES SEND HEIFERS TO GERMANY

THREE Congregational Christian ministers and two Evangelical and Reformed laymen accompanied a shipment of heifers to Germany in August. They were the Rev. Carl Hall of Norfolk, Massachusetts; the Rev. Albert Welch of East Providence, Rhode Island; the Rev. James Powell of New Bedford, Massachusetts; Harold A. Lehman of Slater, Iowa and Chester H. Krueger of Kahoka, Missouri.

The sixty-three heifers were shipped to Germany under the Heifer Project Inc. of New Windsor, Maryland.

In the photo *(left)* some of the heifers are dedicated before shipment by the Rev. Arnold W. Geske, minister of St. Paul's Church in Kahoka, Mo., as members of his congregation participate. This was a project of the Churchmen's Brotherhood.

MERGER GAINS IN SOUTHWEST OHIO

SOUTHWEST Ohio Synod reports considerable progress in advancing the United Church of Christ in Ohio.

The United Church of Chillicothe has been formed by the union of congregations from both denominations.

Ministers from both fellowships in Cincinnati meet together with one set of officers. In Dayton the united group has co-officers. And in Greater Columbus plans for union are in progress.

At Ohio State University the Rev. Joseph Sakamura, minister of the United Student Fellowship, was installed by representatives of both the Central Ohio Association and the Southwest Ohio Synod. Cooperative work is going forward on five university campuses in Ohio.

In addition, the presidents of the four E and R synods in Ohio and the staff of the Ohio Congregational Conference meet regularly to plan and work together on behalf of the 381 E and R and 384 CC congregations.

The Southwest Ohio Synod learned with gratitude that the first issue of the *United Church Herald* is appearing this month. In a resolution adopted at its annual meeting the synod voiced its prayer for God's blessing upon the new publication and congratulated the agencies responsible for the merger of *Advance* and *The Messenger*.

Three young men were approved for ordination by synod action following presentation of a report showing that thirty-four students from Southwest Ohio Synod are preparing for the ministry.

Clarence K. Gebhart

South Indiana Hospital to Expand

DEACONESS HOSPITAL in Evansville, Indiana—in South Indiana Synod—has undertaken an expansion program which will bring its capacity to 575 beds and seventy-five bassinets, according to Dr. A. S. Hahn, administrator.

Fulfillment of current plans will make this the largest hospital in the Evangelical and Reformed Church and the second largest hospital in the state.

Special facilities for the treatment of elderly persons and the mentally ill have been made possible by a bequest from the late Mrs. Louise Roelker Zink.

◈

A special Churchmen's Rally to be held on Laymen's Sunday, October 19, is being arranged by synod's committee on the Churchmen's Brotherhood. The meeting is to be held at Salem Church in Huntingburg, Indiana of which the Rev. Fred Fahrenkamp is minister.

Men from both E and R and CC churches throughout the whole area have been invited to make the rally an impressive demonstration of Christian unity.

Harry W. Bredeweg

Ursinus Names President

DR. DONALD L. HELFFERICH has been elected the new president of Ursinus College in Collegeville, Pennsylvania. He succeeds Dr. Norman E. McClure, who is retiring and will become president emeritus. A grandson of one of the founders of the college, Dr. Helfferich has occupied the position of vice president. His brother, Dr. Reginald H. Helfferich, is executive secretary of the Commission on World Service of the E and R Church. Dr. Helfferich, a graduate of Ursinus, holds an LL.B. degree from Yale Law School.

YOUNG PEOPLE GET ACQUAINTED

I CAN'T REMEMBER such a wonderful week-end!" This was the sentiment of all eight teen-agers from the Belleville Congregational Church of Newburyport, Mass. who visited St. John's United Church (E and R) in Kutztown, Pa. recently.

During their week end in Pennsylvania —part of a get-acquainted youth exchange —the Yankee youngsters toured the campuses of Franklin and Marshall College and Lancaster Theological Seminary, visited the Volunteer Service Training Center, participated in the Sunday morning worship service and enjoyed the Sunday evening youth group meeting, including a spirited discussion and social hour.

"See you in Newburyport in three weeks," the New Englanders called as they headed home on Monday morning.

NEW SECRETARY FOR HOME BOARD

THE REV. SERGE F. HUMMON has joined the staff of the Board of Home Missions of the Congregational Christian churches as secretary for the Town and Country Church, according to Dr. Stanley U. North, general secretary of the Division of Church Extension. His office is located at 19 South La Salle St., Chicago 3, Ill.

Until recently Mr. Hummon was assistant superintendent of the Wisconsin Congregational Conference. A graduate of Ohio Wesleyan University and Chicago Theological Seminary, he has had valuable experience with town and country churches in Wisconsin.

In his new post Mr. Hummon will cooperate closely with Dr. Shirley E. Greene, secretary for Town and Country Church of the Evangelical and Reformed Church, on occasion answering requests for field service from E and R churches when Dr. Greene is involved elsewhere.

It is the hope of Dr. Greene and Mr. Hummon that there will be consultation between conference superintendents and synodical presidents looking toward an effective use of the Town and Country staff in their particular areas. It is also hoped that synod and conference committees will take steps to integrate their work with a view to unified planning and implementation.

Dr. Greene is to function as the senior secretary in the Department of Town and Country Church for purposes of strategy development; Mr. Hummon is associate secretary. Requests for field service from Congregational Christian churches should be channeled through Mr. Hummon's office at 19 South La Salle St., Chicago 3, Ill.

PROVIDENCE MINISTER GOES TO BROWN

THE NEW chaplain of Brown University is the Rev. Charles A. Baldwin, associate minister of the Central Congregational Church in Providence, R. I. President Barnaby C. Keeney has announced that Mr. Baldwin will succeed the Rev. Edgar C. Reckard, who becomes chaplain of the Associated Colleges in Claremont, Calif.

A native of Bridgeport, Conn., Mr. Baldwin graduated from Illinois College and received his theological training at Yale University Divinity School. He went to the Providence church in 1953 as assistant minister, working with students in the Providence area. In 1955 he was made associate minister.

Mr. Baldwin is on the boards of the state Urban League and the World Affairs Council of Rhode Island. He also serves as chairman of the social action department of the Rhode Island Council of Churches and is a member of the administrative committee of the Student Christian Movement in New England and the State Committee on Discrimination.

CONFERENCE CHOOSES WOMAN ASSOCIATE

FOR THE first time in Congregational Christian history a conference has named a woman as associate superintendent. She is Janice C. Bennett *(above)*, former director of religious education for Central Church, Worcester, Massachusetts. On September 1 she began serving the Middle Atlantic Conference as associate superintendent in charge of religious education. The conference includes seventy churches in New Jersey, Delaware, Maryland, Virginia and the District of Columbia. Dr. Joseph H. Stein is superintendent.

NEWS OF THE WORLD-WIDE

NEW CITY TEMPLE IS OPENED

SEVENTEEN YEARS after its destruction by bombing the City Temple (Congregational) in London reopened for worship on August 17. By the day's end it was estimated that its distinguished minister, Dr. Leslie D. Weatherhead, had preached to over 4,000 people. Re-dedication of the church will take place October 30 in the presence of Queen Elizabeth, the Queen Mother.

American friends of this famous nonconformist church dating from 1640 will remember Dr. Weatherhead's visit to this country in 1954 when he collected considerable sums of money for the church's reconstruction, including a gift from John D. Rockefeller Jr. The new sanctuary, seating 1,340, is in a "restrained modern design," much less ornate than its predecessor.

WORLD ORDER CONFERENCE CALLED

A NATIONAL CONFERENCE on the churches and international affairs will be held in Cleveland, Ohio from November 18 through 21. Called by the National Council of Churches, the conference theme will be "Christian responsibility on a changing planet."

"Our faith and world revolution constantly challenge us as Christians and as churches to new action in international affairs," the call to the conference stated. "Dynamic changes thrust themselves upon us in nuclear developments, space penetration, rapid social shifts, rising nationalism, anti-colonialism, the birth of nations and new alliances.

"We believe that God, who is making all things new, has something to say in this hour to us, to our churches, to our nation and to our world."

The conference will not attempt to speak officially for the National Council of Churches but its findings will be presented to the General Board of the National Council for further consideration and implementation.

Member denominations are in the process of designating their representatives. Preparatory studies have been in preparation for some months and they are being sent to the delegates in advance of the meeting to serve as background for discussions by the National Council delegates.

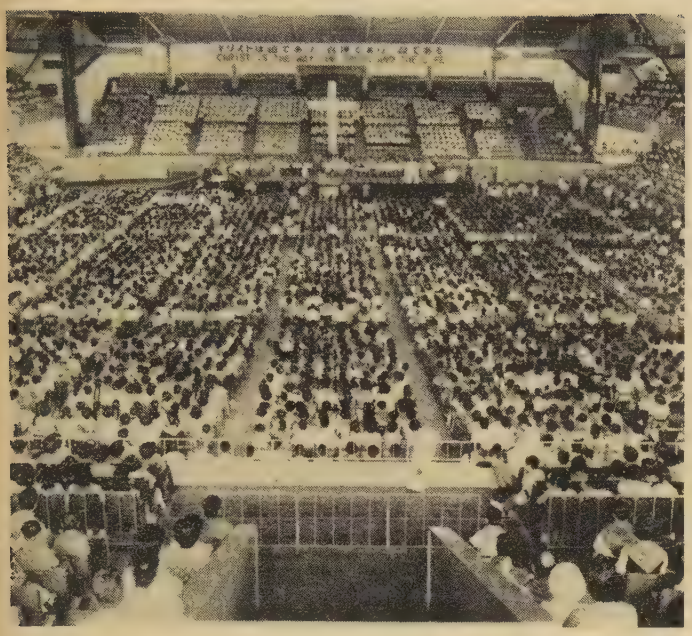
A nation-wide education and action program will be developed for use in the months following the conference.

DRINKERS DECREASE; ALCOHOLICS INCREASE

DESPITE THE increased incidence of alcoholism and arrests for drunkenness, the number of drinkers in the United States has declined 30 per cent in the last ten years, the executive committee of the National Woman's Christian Temperance Union was told recently. Mrs. T. Roy Jarrett of Richmond, Virginia, the WCTU's recording secretary and president of the Virginia chapter, said the trends indicate a "growing reaction" against alcoholic beverages that "may lead to a new era in temperance."

"Many dependable polls indicate," she said, "that non-drinkers now total about 45 per cent of adults, as compared with 33 per cent ten years ago."

However, she added, the number of alcoholics has grown to over 5,000,000, including 1,000,000 women. Arrests for drunkenness, not including drunken driving, total over 1,250,000 annually, according to Mrs. Jarrett.



TOKYO CONVENTION DRAWS 4,000

More than 4,000 delegates from sixty-three countries attended the fourteenth World Convention on Christian Education held in Tokyo, Japan in August. Sixteen thousand persons filled the Tokyo Sports Arena for the closing worship service *(see photo)*.

Distinguished speakers included Dr. Toyohiko Kagawa, noted Japanese Christian, and Bishop Otto Dibelius of the Evangelical Church in Germany, who warned that control over the education of young people by Communist nations is giving them a monopoly in the educational field. Dr. Michio Kozaki of Japan declared that the Christian education convention was a "great contribution" to the evangelization of Japan. An outstanding feature was the fellowship among Asians and Africans.

PLAN WORLD COUNCIL HEADQUARTERS

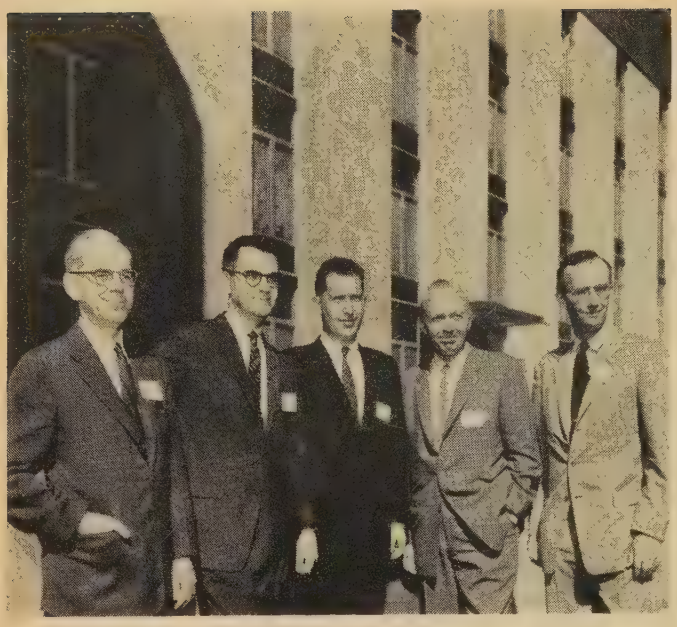
A plan to build a new $2,500,000 headquarters for the World Council of Churches in Geneva, Switzerland was approved by the council's Central Committee in Nyborg, Denmark, August 21-29. The Rt. Rev. Henry Knox Sherrill of New York City, a president of the World Council, will serve as chairman of an international committee to raise the necessary funds for the new buildings.

Bishop Sherrill will retire as presiding bishop of the Protestant Episcopal Church, U.S.A., on November 15. He continues as chairman of the United States Conference of the World Council of Churches. His term as one of the council's six presidents extends until the next assembly of the WCC, in December 1961.

According to the report adopted by the committee, the architect's final plans will be presented to the 1959 meeting of the policy-making body to be held on the Island of Rhodes. Present plans call for construction of a 236-room initial unit on a site near the United Nations and other international centers in Geneva, to be completed by the end of 1961. At present the council is located in a chalet, wooden barracks and rented houses in a residential section of the city.

Spokesmen for the two world confessional alliances said that the Lutheran World Federation and the World Presbyterian Alliance will be tenants in the new headquarters.

Of the funds needed, responsibility for raising $300,000 has been accepted by the council's member churches and the remainder is expected to be contributed by foundations and individuals in countries where the 170 churches are located. Inspecting proposed model *(below)* are Eugene Carson Blake, Frank Northam, Samuel McCrea Cavert and Rajaiah D. Paul.



PROTESTANTS CONFER ON RELIGION AND LAW

SOME 200 lawyers, judges, theologians and clergymen attending Protestantism's first nation-wide Conference on Christianity and the Law from September 7 to 10 in Chicago were told that Christian lawyers have a clear mandate "not to shy away from getting their hands dirty by taking so-called dirty cases."

Prof. Markus Barth of the University of Chicago's Federated Theological Faculty said: "Since Christ interceded for sinners, Christian lawyers therefore obey Christ's fulfilled law by pleading for sinners — that they may live and receive what is right for their salvation under God."

At left, leaders confer: Prof. Wilber G. Katz, the Rev. Karl A. Olson, Prof. Harold Berman, John Mulder and Prof. Markus Barth.

SOUTHERN CLERGY HIT SEGREGATION

IN LITTLE ROCK, Arkansas, the Presbyterian ministers planned to ask Governor Orval E. Faubus to revoke his proclamation delaying the opening of schools. Word seeped to the Governor's Mansion—Gov. Faubus took a few moments out from his anti-integration campaign to lash out at the clergy describing them as "brainwashed by left-wingers and Communists." The ministers replied: "We greatly regret that in this hour of crisis with the educational welfare of thousands of children at stake, the Governor of Arkansas has resorted to name-calling and slander." The statement went on to deny the accusations and asked for an apology.

Earlier this month in another state a group of forty-three Protestant ministers and five Roman Catholic priests representing all of the major churches in Falls Church, Virginia and Fairfax County, a few miles south of Washington, D. C., had issued a public statement that "enforced segregation in our schools on the basis of race is contrary to the will of God."

The clergymen declared their unequivocal opposition to any attempts by Virginia segregationists to evade the Supreme Court's decision ordering integration in the schools—"including use of church facilities as a substitute for the public school system."

They spoke out as Governor J. Lindsay Almond was preparing to close any public school which attempted to integrate. It had also been reported that segregationists were making plans for a "private school system" which would be set up along segregated lines, making use of churches, lodge halls and other facilities for classrooms.

Among signers of the statement were Roman Catholic priests representing all parishes in the area and ministers of Methodist, Lutheran, Episcopal, Southern Baptist, Congregational Christian and Disciples of Christ churches.

"It is inconsistent to talk to the state about its duty of upholding the 'law of the land' if we do not confront ourselves and our people with the challenge to surrender to a higher authority, the law and will of God," the clergymen's statement said.

"Enforced segregation not only defies the basic law of the land but, more importantly, contradicts the very gospel which we are called to preach."

The ministers and priests confessed "our own guilt in the perpetuation of segregation by our self-love and self-concern rather than our true concern for others."

In conclusion they stated: "We therefore resolve before God and before one another that by his grace we will confront the church with its challenge to abide under God's will."

Thirteen members of the clergy in Front Royal spoke from their pulpits in support of a moderate approach to the tense situation. Massive resistance was the theme of the Virginia politicians but reconciliation between the Christian ideal and local practices of segregation was the clergy's theme. They stated they could not condone the use of their churches for evading Federal law by using them as classrooms and "continuing a pattern of life which opposes the very nature of the church as the body of Christ."

LACK OF FUNDS BARS REFUGEES

LACK OF FUNDS is slowing the refugee resettlement program of the World Council of Churches' Division of Inter-Church Aid and Service to Refugees, Dr. Edgar H. S. Chandler, its associate director, said recently. He outlined the financial situation in an interview supplementing a report presented to the World Council's Central Committee meeting in Denmark.

He declared that thousands of refugees are still homeless because of political agitation in many parts of the world. Hitherto, the chief bottleneck has been to obtain visas for refugees seeking to enter new countries or exit permits for those wishing to leave a country.

Now, however, a shortage of funds for resettlement purposes is hindering the refugee program, according to Dr. Chandler. He estimated that about $1,500,000 was needed to resettle refugees for whom homes are available in South America, Australia and the United States.

In addition, local offers of sponsorship—including jobs and housing — are still needed. Church World Service has 6,000 registrations for those awaiting opportunities for resettlement. Only half have been accepted and 3,000 offers are still needed.

Local churches wishing to sponsor refugees should write to the CC Refugee Resettlement Department, 110 East 29th St., New York 16, N. Y., and the E and R Commission on World Service, 1720 Chouteau Ave., St. Louis 3, Mo.

BOOKS

GREAT PHRASES OF THE CHRISTIAN LANGUAGE: A DEVOTIONAL BOOK

By Truman B. Douglass and others *(United Church Press [Christian Education Press], $2.00)*

IT IS EMINENTLY appropriate, and a good omen, that the first book published by the United Church Press should be this series of meditations and prayers by a group of our leaders in theological education and in the life of the churches. Three of these leaders, including Co-president James E. Wagner, are of the Evangelical and Reformed tradition; and four, including Co-president Fred Hoskins, of the Congregational Christian tradition.

The great phrases of the Christian language which they explain and illumine are: "To magnify his holy name," "The holy church throughout all the world," "The love of God," "The grace of our Lord Jesus Christ," "Christ died for all men," "The communion of the Holy Spirit," "The life everlasting." The treatment of these great themes is fresh, yet profound.

This is more than a book of devotion, though it will lead the reader to meditation and to prayer. The essays constitute an admirable statement of many of the great truths of Christian theology, truths which are as old and as eternal as the gospel itself and which we too often fail to understand just because the words which express them have become so familiar.

The first two essays are really exciting. Compact, informative, relevant to our present condition, they moved me deeply. And the heightened interest thus begotten was sustained throughout my reading of the rest of the book. Incidentally, I was pleased to note that good use was made of the Revised Standard Version of the Bible. How much better, for example, to be told that we are "God's own people" rather than "a peculiar people"! Or again, that "the light shines in the darkness, and the darkness has not overcome it"!

It would be well, in my judgment, for this book to be used by study groups in local churches. It provides material for an excellent Lenten course, though there is no need to wait until then to study together the great basic truths of the Christian faith.

Luther A. Weigle

Dean emeritus,
Yale University Divinity School.

PATTERNS OF FAITH IN AMERICA TODAY

Edited by F. Ernest Johnson *(Harper & Brothers, $3.00)*

IN A NATION like ours where religious loyalties are diverse, strife and disunity are always a threat. The unity so necessary in a time of world crisis demands a choice: either we decide that religion is unimportant compared with patriotism, or we learn to live with appreciation for our neighbors of differing faiths. No Christian can deliberately take the first choice. That is to elevate Caesar above God. The second choice requires some effort at learning and understanding.

This book, one of many valuable publications of the Institute for Religious and Social Studies, can help Americans to understand each other. The authors represent the major religious traditions in this country. Their purpose is neither to argue with each other nor to say that their differences are unimportant. As Ernest Johnson puts it in the preface, they are attempting a "project in communication."

The faiths represented are Protestantism, Roman Catholicism, Judaism and naturalistic humanism. The last of these faiths would have been omitted in a more conventional selection, but it rightly deserves its place here because of its influence in our society. John Herman Randall's exposition is often profound, sometimes merely clever. Instead of faith in God he urges the combination of a vision of ideals and goals (which may be called God) with a faith in man and his intelligence.

Judaism is presented by Simon Greenberg of the Jewish Theological Seminary of America. One curious paradox marks his able presentation. He starts by emphasizing that Judaism is a religion of observance and of obedience, allowing great diversity in belief. Yet his exposition centers less around practice than on the three major concepts of God, Torah and Israel. His chapter leads toward a moving description of the role of Israel as a suffering servant of the Lord.

Charles Donahue, who writes in behalf of Roman Catholicism, is professor of English at Fordham University. As a layman with a professional interest in literature he emphasizes the poetic and experiential side of Roman Catholicism rather than the formal and dogmatic, although he does not deny the latter. Repeatedly he makes the case for his faith as characterized by the attitude of both/and, not either/or. At least one Protestant reader, while finding Donahue likable and persuasive, wondered what he does with the many New Testament passages where the mood is certainly either/or.

Protestantism has two expositors. Those who planned the volume chose spokesmen of two viewpoints that run through many denominations: "classical Protestantism" and "liberal Protestantism." The chapters are different enough to vindicate the plan. Yet liberal Protestantism, as presented by the late Edwin E. Aubrey, shows many ties with tradition and Robert McAfee Brown gives what is clearly a twentieth-century version of classical Protestantism.

His complete acceptance of biblical criticism and his occasional use of the language of psychoanalysis make him more modern than the nineteenth-century modernists. He gives the impression that, although he is uncomfortable with liberalism, he would be more uncomfortable if there had never been any theological liberalism. Anyone who wants to learn something about the major movements in Protestantism today can gain much from these two chapters.

Roger L. Shinn

Professor of Christian ethics,
Vanderbilt Divinity School,
Nashville, Tenn.

FIFTY CHILDREN'S SERMONS

By Graham R. Hodges *(Abingdon Press, $1.75)*

HOW MANY MINISTERS, after spending their best efforts on the sermon, the prayers, the selection of hymns and other portions of the service come up to the last minute and take just anything for the children's sermon? This is not only unfair to the younger members of the congregation, but the indifferent performance of this one portion of the service mars the rest.

Because of the need for sustained quality, Graham R. Hodges' *Fifty Children's Sermons* will be a welcome addition to the minister's library.

Mr. Hodges holds interest by using many of the everyday experiences of children as subjects for a number of the sermons: "Autumn leaves and elderly people," "Our most wonderful tool—hands," and "Your money isn't yours," for example. In these sermons there is an absence of "talking down to the children" which mars so many similar collections. The religious teaching is not directly stated in all the presentations, but where it is the teaching fits the story naturally and does not give the impression of being "dragged in" at any cost. Ministers and others using children's sermons will find in this book much that will be helpful, either for use directly or for adaptation to different age levels or local situations.

Fred R. Manthey Jr.

Minister,
Plymouth Church,
Levittown, Pa.

Do You Have These Books?

Ronald Bridges of Sanford, Maine has brought to our attention a problem of the specialized book collector. Out-of-print theological books hold little interest for second-hand dealers and the only source of such volumes is the personal libraries of the clergy and others.

If you have any of the following books please contact Dr. Bridges at 1 Lebanon Street, Sanford, Maine.

The English Bible, John Eadie, New York, Macmillan, 1876. 2 vol. *Wiclif's Bible,* reprint, London, Oxford Press, 1850. 4 vol.

Tyndale—Five Books of Moses, J. I. Momberg, New York, Randolph Co., 1884. *Cambridge Paragraph Bible,* Cambridge, University Press, 1873.

The co-editors of *United Church Herald* will be happy to make available limited space for publication of similar requests.

WESTMINSTER PRESS BOOKS

Now complete — the popular series that makes Christian doctrine plain for "everyman"

LAYMAN'S THEOLOGICAL LIBRARY

THE PROTESTANT AND POLITICS by William Miller. A highly unusual book that shows how the Christian faith can raise the level of political activity in the United States. Dr. Miller argues that the traditional American attitude of nonpoliticalism is in deep error and then illuminates the connections between Christianity and politics. The result is a penetrating literate and important book. $1.

UNDERSTANDING THE BIBLE by Fred J. Denbeaux. *Understanding the Bible* is concerned with the reader's understanding of the central message of the Bible — the creation and recreation of the covenant-bond. The author shows that the church is the instrument through which Biblical revelation is communicated; explains what the "covenant-bond" means and tells the story of the covenant people; and discusses "re-creation and renewal" as it results from the acceptance of the terms demanded by God through the Bible. $1.

The ten other volumes in the LAYMAN'S THEOLOGICAL LIBRARY. $1 each

Modern Rivals to Christian Faith *by Cornelius Loew*
The Significance of the Church *by Robert McAfee Brown*
The Christian Man *by William Hamilton*
Believing in God *by Daniel Jenkins*
Making Ethical Decisions *by Howard Clark Kee*
The Meaning of Christ *by Robert Johnson*
Life, Death, and Destiny *by Roger L. Shinn*
Barriers To Belief *by Norman Langford*
A Faith for the Nations *by Charles Forman*
Prayer and Personal Religion *by John B. Coburn*

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THE GREAT NEW FACT

(Continued from page 5)

coming together of no fewer than twenty-one independent churches of the Methodists, Presbyterians and Congregationalists to form an affiliation and then union of these three great communions to form the United Church of Canada in 1925. There was the union of Methodist, Presbyterian, Congregational, Reformed and Anglican bodies to create the Church of South India in 1947. And we have seen the joining of almost all Protestant bodies to form the Church of Christ in Japan.

In summary, Christian history records in the first 1,800 years only one church union; in the last 150 years, scores! This is the first contrast, the first vivid illustration of the "gathering tide of union."

The second contrast is this: Up to the end of the eighteenth century, there was, so far as we know, not a single organization or group in a local community or in a nation, let alone on a world scale, which united Christians of different communions across denominational lines.

Here, likewise, a silent but powerful turn of the tide has begun. Today, there are uncounted thousands of interdenominational bodies. They begin with councils of churches in cities and towns—over 1,000 of them in the United States alone. Then, there are county and state councils of churches. And, in at least thirty lands, there are national councils of churches.

In addition, dozens of national and interdenominational organizations exist today through which the churches plan and work unitedly in specific interests and tasks, such as foreign and home mission boards, religious education departments and so on. Next come hundreds of interdenominational projects including schools, universities, hospitals and theological seminaries, especially among the younger churches.

All this varied and bafflingly intricate structure of Christian cooperation and union reaches its copestone in two world Christian bodies—the World Council of Churches and the International Missionary Council. These two bodies are presently engaged in active plans for integration into a single world Christian council which would represent the greater part of non-Roman Christendom.

It is this tidal sweep of Christian unity in its two major aspects which is known as the ecumenical movement or ecumenical Christianity, still a strange and stumbling phrase for our modern tongues but one of majestic tradition and meaning. For "ecumenical" connotes "universal"—a movement which is world-wide and united.

It would be a mistake to exaggerate the strength of this modern movement for Christian unity or to overestimate its possible influence upon the forces which

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shake the world's security and threaten its peace. On the contrary, it is important to recognize its very considerable limitations.

For one thing, it embraces as yet only a part (although a very considerable part) of Christendom. Not a word of all we have been saying applies to the largest, in many ways the most powerful, of all branches of Christianity, the Church of Rome. The largest Orthodox communion (the Church of Russia)—and those which, in ecclesiastical as in political matters, follow Moscow's lead—holds aloof. But it does include nearly all Protestantism and a number of important Orthodox churches to which close to one-half of the 700,000,000 Christians of the world belong.

Again, this is still very largely a movement of leaders of the churches—not their rank and file. Conviction of its importance, even awareness of its existence, has only begun to seep down into the general memberships. Most lay people still think of the Christian church as they have known it at Main and Market Streets—congregations of various kinds carrying on their worship, fellowship and work with greater or less effectiveness, but seemingly unaware of or, at any rate, indifferent to their sister churches of different name across the street or in the next block.

Not until Christian unity has achieved grass rootage can it be said to be a movement of all Christians. Only then will its

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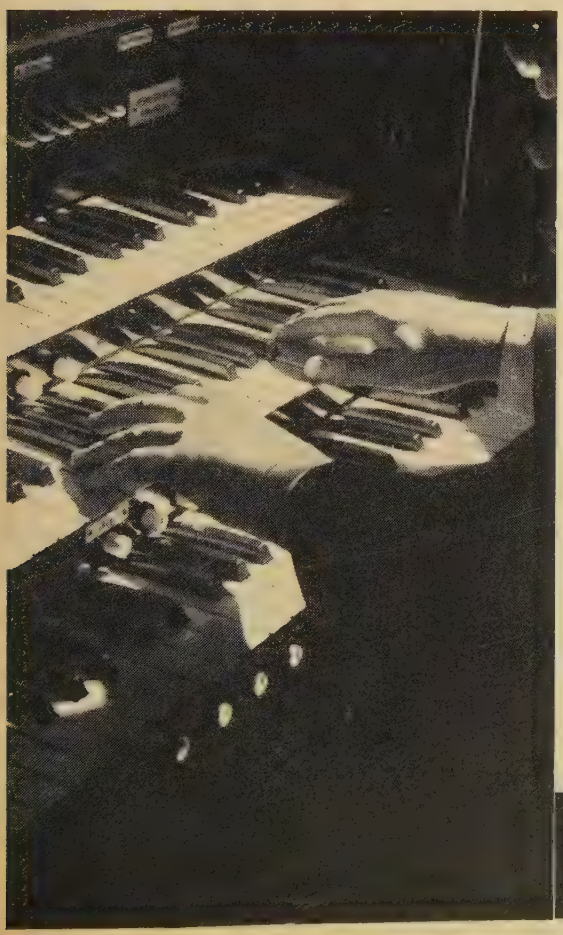

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future be secure. On the other hand, this movement of Christian unity does today claim the convinced allegiance and wholehearted support of most of the foremost leaders of its member churches.

Once more, the ecumenical movement's influence upon the conflict of nations is sharply constricted to one side of the fateful "curtains," whether iron or bamboo, and severely limited by the churches' conception of their role in public affairs. The Christian church is not a political instrument to pit its strength against secular agencies and governments. The influences the Christian church disseminates and the manner of their working are too gentle, too subtle to register clearly in the crude calculus of empire.

On the other hand, it would be a no less grievous mistake to minimize its significance or underestimate its influence.

This movement of Christian unity is something genuinely new, without precedent in the previous history of Christianity. Indeed, its emergence and its advance are a direct reversal of the drift toward division and conflict which had dominated Christianity for nearly two millenniums.

Moreover, it has been demonstrated on more than one occasion that a united Christian voice and effort can influence decisively—in the interests of human well-being—the decisions of statesmen and the policies of nations.

Finally, the significance of this movement and no small part of its influence lie precisely in what it is in itself and what its reality demonstrates to those with eyes to see. This world-wide movement of Christian unity, youthful though it be, tiny in organization and modest in pretensions, does in fact unite in indissoluble allegiance representative leaders of every race and people and type, binding them in a loyalty mightier than the most powerful parochialisms of nation or class. Thus, it may furnish to the despairing peoples of mankind a promise and a pattern of the community of peoples which some day must be.

These are among the facts which led Archbishop William Temple, the foremost Christian statesman of our century, to affirm:

"As though in preparation for such a time as this, God has been building up this world-wide Christian fellowship, this ecumenical movement, which now extends into almost every country and binds citizens of them all in fellowship and mutual love. . . . This is the great new fact of our era. . . . Here is one great ground of hope for the coming days." And he added: "It is of urgent importance that we become aware of it, that we further it in every way open to us and that we take our part in providing for the spirit of Christ the agency by which he may transform the world!"

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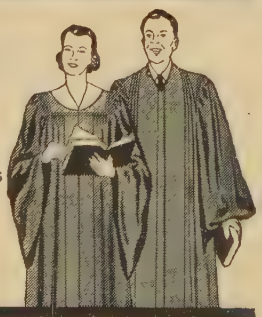

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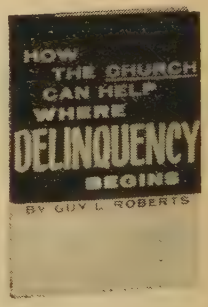

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LETTERS

Ahmednagar, India

TO THE EDITOR:

As I have written to Senator James E. Murray, Chairman, Senate Committee on Interior and Insular Affairs, we hear with deep concern on this side of the world of a change in Indian American affairs whereby the former care and protection of the Indian American has given way to a new policy of allowing the removal of his special status and even to the sale or proposed sale of large tracts of the land traditionally given to him for his livelihood and protection.

We hear that some 1,600,000 acres of reservation lands are earmarked for sale. Likewise we learn that among the Blackfeet, for example, Tribal Councils have pointed out that it will soon be impossible to organize economical grazing units for Indian-owned livestock on reservations because of the sale of whole sections of their holdings.

Should not such a drastic change in traditional policy be submitted to general public debate lest a new departure in respected policy be carried too far too soon for a minority group still requiring considerable protection?

Other parts of the world are extremely sensitive these days to our U. S. treatment of racially differing groups within our borders. If for the sake of oil, minerals or any other benefit the Indian American gets a doubtful "deal" this will have a most detrimental effect, sooner or later, on our reputation abroad, if not unhappy repercussions on the home front.

Since intelligent people throughout Asia constantly ask why the Negro and the Indian American are treated unfairly by their white brothers, this letter comes as an appeal that a traditionally proved policy of long standing in the U. S. treatment of one important but non-vocal minority segment of its population should not be changed or scrapped without wide discussion and open consideration that will insure fair treatment.

G. H. Towle

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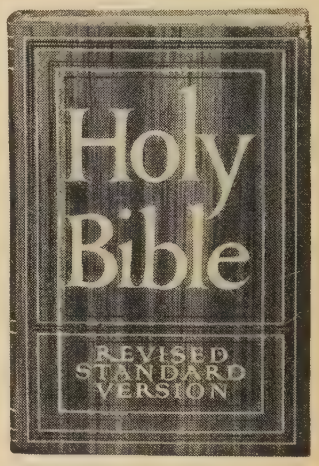

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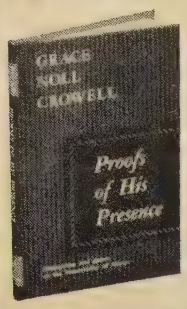

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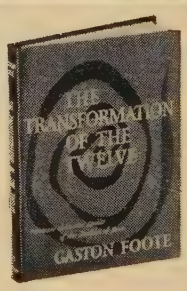

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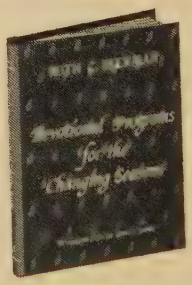

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OBITUARIES

DR. CALVIN M. DELONG of East Greenville, Pennsylvania died on September 3. Dr. DeLong was a retired Evangelical and Reformed clergyman.

THE REV. EDWARD D. FAGER of Leetonia, Ohio died August 17, in retirement, at the age of 72. Educated at Heidelberg College and Central Theological Seminary, he was ordained in 1918. He spent his entire ministry in Ohio. Mr. Fager served as president of the Northern Ohio Classis of the former Reformed Church in the U. S. He is survived by four daughters.

MRS. NELLIE B. HARWOOD, widow of the Rev. Thomas B. Harwood, who was minister of the Congregational Church in Franconia, N. H., died on September 3 at the age of 86.

Born in Garland, Me., Mrs. Harwood had lived in Easton, N. H. since 1933. She was an honorary member of the Women's Guild and of the Greenleaf Civics Club of Franconia and of the Congregational Church (now the Church of Christ) in Franconia. She is survived by a daughter, two sons and a brother.

MRS. PAULINE KUNZ of Freeport, Ill., widow of the Rev. Henry Kunz, died on August 3 at the age of 85. Her husband, who died in 1911, had served congregations in Iowa and North Dakota. One son and four daughters survive.

ARTHUR J. MCCOMB, a retired vice president of the Otis Elevator Company, died on August 27 in Montclair, N. J. His age was 78.

Mr. McComb attended the University of California and during World War II served with the War Production Board in Washington. He was a trustee of the First Congregational Church in Montclair.

Surviving are his widow, Ruth; two daughters, Mrs. Marjorie Sexton and Mrs. Marian Hayward; a sister, Frances T. McComb, and four grandchildren.

THE REV. VERNON C. OPPERMANN, E and R pastor of Bluffton Charge, Ohio, died July 28 at the age of 41. Educated at Mission House College and Seminary, he was ordained in 1941 and spent his entire ministry in Ohio. He served as youth counselor of Northwest Ohio Synod. Surviving are his widow and three sons. The Rev. Robert H. Oppermann, pastor of the Baseline-Chatfield Charge, Ohio, is a brother.

DR. HORACE PITKIN, physician and son of a martyred missionary of the American

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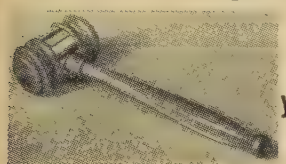

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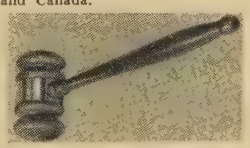

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Board for Foreign Missions, died in San Francisco, Calif. on June 29.

Born in China in 1898, the son of Mr. and Mrs. Horace Tracy Pitkin, the younger Horace was not quite 2 years old when the Boxer Rebellion made it necessary for Mrs. Pitkin to return to the United States with her son. Shortly afterward Mr. Pitkin and other American Board missionaries were slain by members of a secret society known as the Boxers.

Dr. Pitkin, educated at Yale University and Columbia University Medical School, is survived by his mother, Mrs. Ernest A. Evans, his widow and two sons.

MRS. LYDIA C. RUNKLE, nee Shriver, of Williamsport, Pa., widow of Dr. James M. Runkle, died August 9 at the age of 87. Dr. Runkle, who died in 1950, spent his entire ministry in Pennsylvania. Mrs. Runkle is survived by two daughters.

THE REV. ERNEST T. SHAW, Congregational Christian missionary in North China for thirty-seven years, died on August 12 in Danbury, Conn., where he had been living since his retirement in 1952.

Mr. Shaw, vice principal of the Yu Ying School for Boys in Peking from 1918 to 1948, was a native of Sturgis, Mich. The son of the Rev. and Mrs. Robert P. Shaw, he graduated from the University of Washington, then sailed for China as a teacher in the North China Union College at Tungchow. Upon his return to the United States he received a B.D. degree from Oberlin School of Theology. On later furloughs he studied at Columbia University and the University of Chicago.

Except for a period of war internment by the Japanese, Mr. Shaw served continuously in the Peking area—as supervisor of rural schools and as vice principal of the Yu Ying School. He is survived by his widow, a daughter and a son.

THE REV. BARBARA SLAVINSKIE, a Congregational Christian minister, died at Norwalk, Ohio on September 5 at the age of 85.

Miss Slavinskie's parents were refugees from Poland, her mother of the nobility and her father a priest of the Russian Orthodox Church.

Barbara Slavinskie was born in Cleveland, Ohio and attended Schauffler College of Religious and Social Work. After her ordination she was called to Bay City, Mich. and later served for forty years in the Congregational church at Shenandoah, Pennsylvania.

THE REV. JOHN JACOB VOGT of Monclova, Ohio died August 18 at the age of 97, in retirement. Educated at Mission House College and Seminary and ordained in 1892, Mr. Vogt served E and R churches in Ohio, Tennessee and Illinois. Surviving are two sons and a daughter.

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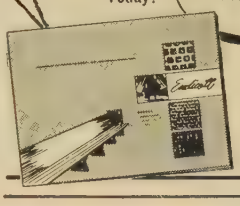

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ANDREW, JOSEPH D., chaplain, to Hq. Sqdn. Section, Box 4, 6000th Support Wing, APO 925, San Francisco, Calif.

APPLEWHITE, HARRY C., to associate, Park Hill, Denver, Colo.

BAKER, MYRTLE I., minister, Boscobel, Wis. to serve also at Steuben, Wis.

BLOESCH, HERBERT P., to 3821 N. Mozart St., Chicago 18, Ill., chaplain and managing director of St. Paul's House.

BOADWAY, RAYMOND L., Northport and Suttons Bay, Mich., to Leslie, Mich.

BOX, ROBERT, to minister of Christian education, Bay Shore, Long Beach, Calif.

BRAUN, EUGENE R., (M) from South America to c/o Dr. J. J. Braun, 5219 N.E. Mason St., Portland 13, Ore. (furlough address).

BROWN, WILLIAM E., Methodist, to United, Ovid, Mich.

BULL, HOWARD, to Saranac, Mich.

DRUCKER, FRED J., (E) to 801 8th St. N., St. Petersburg, Fla.

EVANS, STEPHEN C., to assistant, First, Traverse City, Mich.

FOLK, RALPH L., Worcester, Pa., to become superintendent of German Protestant Home for Aged, Old Soldiers Rd., Philadelphia 11, Pa.

GRAU, EUGENE E., (M) Hartford, Conn., to P.O. Box 29, Peki Blengo, Ghana, West Africa.

GREY, ALFRED D., to interim, Congregational, Birmingham, Mich.

HANNAY, E. A., Methodist, to Federated, Pawlet, Vt.

HAWKES, MARY N., Hartford School of Religious Education, to director of religious education, First, Middletown, Connecticut.

HURST, ALFRED W., Cleveland Park, Washington, D. C., to Central Union Windward, Kailua, Hawaii.

HULL, JAMES E., Methodist, to minister of Christian education, Scarsdale, N. Y.

JOELLENBECK, ROY W., (G) from Baltimore to 518 Riderwood-Lutherville Dr., Lutherville, Md. (change of residence).

JONES, OWEN C., Lyndale, Minneapolis, Minn., to Plymouth, Los Angeles, Calif.

KAISER, RAYMOND, to Bethany, Lebanon, Ohio.

KITTERER, A. A., (D) from Parma Heights to 6495 Denison Blvd., Cleveland 30, Ohio (change of residence).

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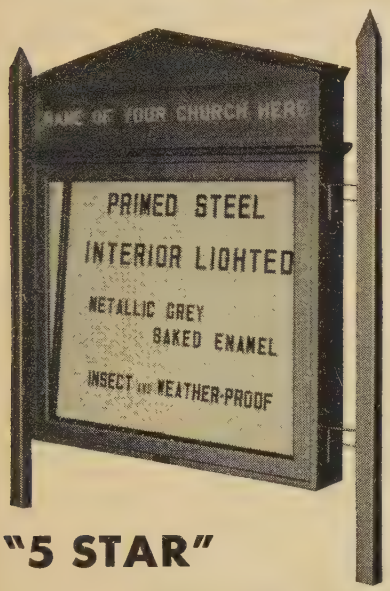

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LUCKEY, CHARLES P., to Middleburg Heights, Ohio.

MEHL, PAUL F., New York, N. Y., to 815 Montclair Ave., Frederick, Md., professor of religion and philosophy, Hood College.

MOODY, F. K., Methodist, to Federated, Williston, Vt.

NELSON, ANTHONY A., Manistee, Mich., to Oxford, Mich.

NICHOLS, DONALD N., Vermontville, Mich., to student minister, South Amherst, Ohio.

PANGBORN, CYRUS R., associate professor to professor of religious history, Douglass College, Rutgers University, New Brunswick, N. J.

POTEAT, WALLACE B., Baptist, to associate, First Baptist (dual affiliation), Flint, Michigan.

POTTER, FRANCIS E., South, Concord, N. H., to First, Springfield, Mass.

SHIMKO, AMOS, Methodist, to Endeavor, Wisconsin.

SMITH, BENJAMIN L., Methodist, to Orwell, Vt., for one year.

SNELLING, ROBERT A., Pilgrim, Hemet, Calif., to Community, Mentone, Calif.

SPRINGBORN, WADE, to assistant, First, Longmont, Colo.

STRAIT, WILLIAM E., Methodist, to director of Christian education and youth work, First, Port Huron, Mich.

UPSHAW, TUCKER, student, to Miami Beach, Fla., for one year.

VANDERWERP, DONALD W., Jackson Avenue, Muskegon, Mich., to Armada, Mich.

WALDO, WARREN P., Methodist, to East Burke-East Haven parish, Vt.

WENZEL, ROGER J., Mineral City, Ohio.

WHEELOCK, ARTHUR S., to Florida Congregational Christian Conference for six months to help with a campaign.

WRIGHT JR., HARRY, Presbyterian, to assistant, United, Big Rapids, Mich.

Resignations

BAIRD, CARL C., assistant, Birmingham, Michigan.

BECK, MELVIN E., to 728 E. Bachtel St., North Canton, Ohio, retired.

BENTLEY, ROBERT A., Hancock, Mich.

DEYOUNG, QUINTIN R., Western Knoll, Los Angeles, Calif.

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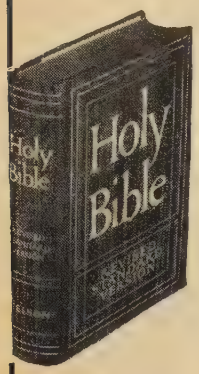

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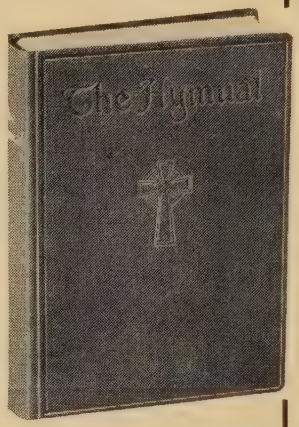

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GRANGER, LAWRENCE D., First, Maricopa, California.

HANSON, PETER D., Methodist, Federated, Milton, Vt.

JOKISAARI, OLLIE H., Finnish, Milwaukee, Wis., to return to India.

JOZSA, BENJAMIN, Kalamazoo, Mich., to 5240 Joanquin Rd., Santa Rosa, Calif., retired.

MC CARTY, GLENN I., Saranac, Mich., to retire.

MEUSSLING, ALBERT A., Attica, N. Y., to 32 Glenny Dr., Apt. F-7, Buffalo, N. Y., retired.

PEACOCK, ALFRED C., Interlachen, Fla.

PRESS, DONALD O., Berea, Ohio.

SNYDER JR., RUSSELL V., Potosi, Wis.

WEIR, WENDELL W., minister of parish life, Bay Shore, Long Beach, Calif.

Installations, Ordinations, Recognitions and Anniversaries

ALPERS, ROBERT N., installation in Zion, Talmage, Neb., August 3, 1958.

BARLEY, RICHARD W., installation in St. Matthew's, Bowling Green, Md., June 29, 1958.

BARROLL, ROBERT D., installation in Salem, Altoona, Pa., August 17, 1958.

BECHTEL, RUSSELL A., installation in St. John's, Pa., July 13, 1958.

BECK, KARL H., installation in Pilgrim, Labadie, Mo., August 17, 1958.

BECKER, EDWIN, installation in Marine, Ill., July 13, 1958.

BEEMER, MAYNARD E., installation in St. Luke's, Grand Pass, Mo., July 27, 1958.

BOYER, DALE E., installation as pastor of Boalsburg Charge, Central Pennsylvania Synod, July 20, 1958.

BRUEGGEMANN, EDWARD D., installation in St. Paul's, Napoleon, Mo., July 27, 1958.

BRUESEKE, RICHARD S., installation as pastor of Moscow Mills-Troy Charge, Missouri Valley Synod, July 20, 1958.

BUEHLER, BERNICE A., installation in St. John's, Powhatan Point, Ohio, August 17, 1958.

BUEHRER, MARCUS S., installation in Wilson Avenue, Columbus, Ohio, August 24, 1958.

DOUGLAS, PAUL C., installation in Second, Tiffin, Ohio, July 13, 1958.

EASTHAMPTON, Mass., dedication of Christian education building, September 7, 1958.

EGBERT, ORVAL M., installation as pastor of Immanuel-Zion Charge, North Wisconsin Synod, July 13, 1958.

ELY, DONALD J., installation in St. John's, Riegelsville, Pa., July 20, 1958.

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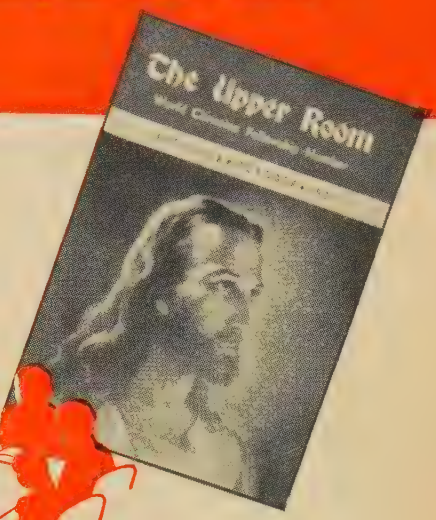

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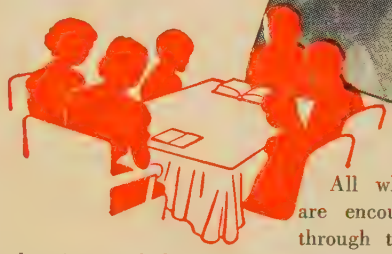

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FOX, MERLE U., installation as pastor of Timberville Charge, Potomac Synod, July 20, 1958.

GARDNER, RICHARD H., installation in David's, Canal Winchester, Ohio, July 13, 1958.

GOETZ, HERBERT M., installation in St. John's, Batesville, Ind., August 24, 1958.

GUINTHER, EDGAR W., installation in Trinity, Loudonville, Ohio, August 31, 1958.

HAMILTON, THOMAS R., installation in St. Matthew's, Charlotte, N. C., August 24, 1958.

HEGEMIER, EUGENE E., installation in Trinity, McCutchenville, Ohio, July 27, 1958.

HESSENAUER, HAROLD H., installation in Community, Ft. Seneca, Ohio, July 27, 1958.

JAYCOX, D. WILSON, installation in Wentz, Worcester, Pa., August 31, 1958.

KANDLER, HARVEY L., installation in St. John's, Western, Neb., August 10, 1958.

KERN, BARRY E., installation as associate pastor, Philippus, Cincinnati, Ohio, July 20, 1958.

KUPPINGER, EDMUND, installation in Immanuel, Ft. Morgan, Colo., August 10, 1958.

LANKER JR., MERRILL R., installation as pastor of Republic Charge, Northwest Ohio Synod, August 10, 1958.

LEE, CLYDE M. E., installation in St. Paul's, Delano, Minn., July 27, 1958.

MEYER, NORMAN E., installation in Zion, Ursa, Ill., August 24, 1958.

MILLER, PAUL E., installation as pastor of Rebersburg Charge, Central Pennsylvania Synod, July 27, 1958.

MOHR, CARL J., installation in Trinity, Deer Park, Cincinnati, Ohio, July 10, 1958.

MOYER, GEORGE W., installation as pastor of Paxinos-Augusta Charge, Susquehanna Synod, August 3, 1958.

PEARL HARBOR MEMORIAL COMMUNITY, Honolulu, T.H., dedication.

RAHMOELLER, NORMAN H., installation as associate of St. Paul's, Columbia, Ill., August 17, 1958.

RUMLEY JR., JAMES D., installation as pastor of Lincoln Charge, Southern Synod, July 27, 1958.

SCHMIECHEN, DANIEL R., installation in St. Paul's, Ellsworth, Wis., August 24, 1958.

THURSTON, BURTON B., and ELAINE M., service of commissioning as missionaries of the American Board for Foreign Missions, Coral Gables, Fla., August 31, 1958.

WENNER, JEROME A., installation in Trinity, Canton, Ohio, August 10, 1958.

WITTHAUS, NORMAN A., installation as assistant pastor, Eden, Edwardsville, Ill., July 20, 1958.

WULFF, MARVIN G., installation in St. John's, Whetstone, Ohio, August 24, 1958.

ZILLGITT, ARTHUR D., installation in St.

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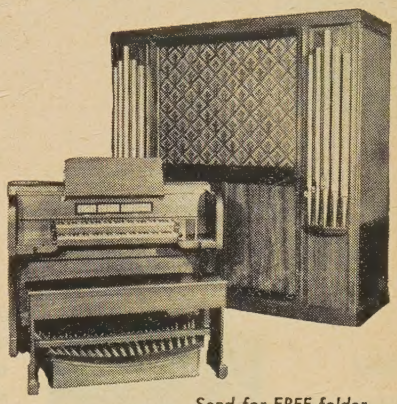

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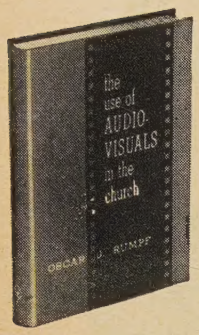

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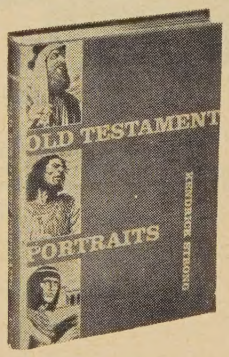

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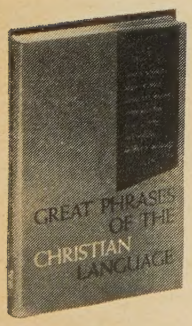

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Paul's, Grand Haven, Mich., July 20, 1958.

ZULAUF, RICHARD N., installation in Ellerton, Ohio, August 17, 1958.

Changes in Synod Roster

In North Wisconsin Synod, St. Paul's Church and St. Peter's Church, R.D. 2, Elkhart Lake, Wis., have been constituted as the Rhine-Russell Charge, which is vacant at present.

The Fremont-Dale Charge has been dissolved and the former constituents, Hope Church, Fremont, and Zion Church, Dale, Wis., have been constituted separate charges, both charges being vacant at present.

CHRONICLE

Sailings, arrivals, appointments, and other information about the missionaries of our American Board of Commissioners for Foreign Missions.

Departures for the Field

During August:

From San Francisco, Calif., the Rev. and Mrs. Forrest N. Johnson, under appointment to the Japan Mission for service under the United Church of Christ in Japan, with their three children.

From New York, the Rev. and Mrs. Robert L. Bergfalk, under appointment to the South Africa Mission for work in Natal.

From Honolulu, Hawaii, the Rev. and Mrs. Tuck Wah Lee, under appointment to the Micronesia Mission, with one child. The Lees will be engaged in educational work on Ponape, Caroline Islands.

From Portland, Ore., Douglas M. Williams who will serve as the Amherst College representative at Doshisha University, Kyoto, Japan.

Births

August 5, 1958. To Mr. and Mrs. William A. Edmonds of the Near East Mission, a daughter, Susan Jenette, in Istanbul, Turkey.

September 7, 1958. To Mr. and Mrs. Arthur H. Whitman Jr., of the Near East Mission, a son, Alan Holmes, in Istanbul.

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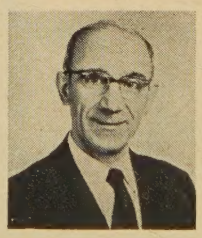
October 15, 1958



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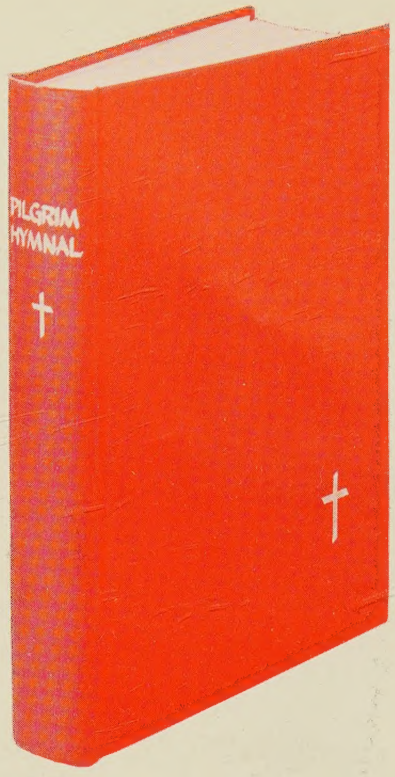

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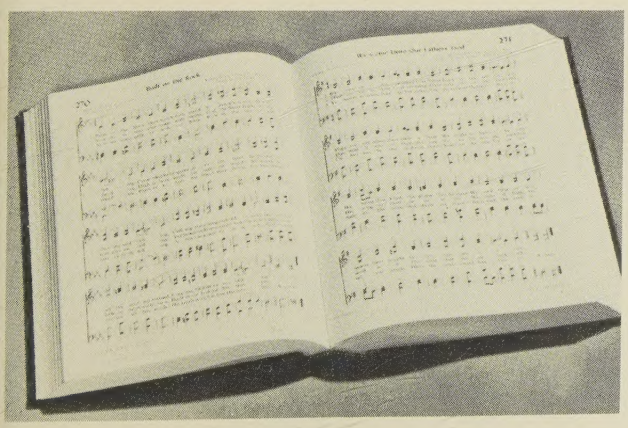

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